

THE Nonconformist and Independent

NEW SERIES, NO. 2, VOL. I.]

THURSDAY, JANUARY 8, 1880.

[REGISTERED FOR
TRANSMISSION ABROAD.]

[PRICE SIXPENCE.]

**CLAPHAM CONGREGATIONAL
CHURCH, GRAFTON SQUARE.**
The NEW ORGAN will be OPENED on FRIDAY,
January 16, by Mr. W. BYRNE.

A selection from Mendelssohn's Oratorio "St. Paul," will be sung by the Choir. Conductor, Mr. CLEMENT COLMAN.

Doors open at 7.30. To commence at 8. Will conclude at 9.45. Admission free.

**THE ASYLUM for FATHERLESS
CHILDREN.** Reetham, near Croydon.—The CHRISTMAS ELECTION will be held on Tuesday, the 20th instant, at Cannon-street Hotel, for the purpose of electing 15 children (nine boys and six girls).

N. J. POWELL, Esq., in the chair, which will be taken at twelve o'clock.

T. W. AVELING, D.D., Hon. Secretary.

Annual subscriptions and donations are earnestly solicited to meet the current expenses.

Office, 6, Finsbury-place South, E.C.

**LONDON MISSIONARY SOCIETY.
SPECIAL APPEAL.**

THE Directors feel devoutly thankful that, in the providence of God, new fields of missionary enterprise have in recent years been opening before them, and that the Divine blessing has crowned the work, both new and old, with encouraging success; but the multiplication of opportunities, and this cheering measure of success, have so seriously increased the liabilities, and the widespread commercial depression has so largely diminished the resources of the society, that it is now burdened with a debt of over £25,000, which must greatly retard further progress, and will, if not removed, necessitate a withdrawal from some forms of evangelistic work now hopefully carried on.

The usual outlay for the current year in the several Missions having been already sanctioned, there is no possibility of any immediate check to the annual expenditure, and to have to sell out yet more of the society's invested funds, which help so considerably to augment the income, is a course of action the Directors are exceedingly anxious to avoid. Hence this appeal to the Christian liberality and zeal of the friends of the society, that, instead of drawing back, the missionaries may be enabled to proclaim the Gospel of Christ in wider fields, and to peoples among whom His saving name is yet unknown.

The Directors gratefully acknowledge the sum of £3,000 already sent in response to this appeal; but they would remind their friends that this still leaves over £2,000 that has yet to be provided for, and which, if allowed to remain, would seriously affect their future operations, as the actual deficiency of last year amounted to £17,000, necessitating the disposal of a portion of the reserved funds.

Special contributions, large or small, will be thankfully received at the Mission House, and will be promptly acknowledged.

J. KEMP-WELCH, J.P., Treasurer.
ROBERT ROBINSON, Home Secretary.
Bromfield-street, London-wall, E.C., Jan. 1, 1880.

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LONDON MISSIONARY SOCIETY.

SPECIAL APPEAL.

THES Directors feel devoutly thankful that, in the providence of God, new fields of missionary enterprise have in recent years been opening before them, and that the Divine blessing has crowned the work, both new and old, with encouraging success; but the multiplication of opportunities, and this cheering measure of success, have so seriously increased the liabilities, and the widespread commercial depression has so largely diminished the resources of the society, that it is now burdened with a debt of over £3,000, which must greatly retard further progress, and will, if not removed, necessitate a withdrawal from some forms of evangelistic work now hopefully carried on.

The usual outlay for the current year in the several Missions having been already sanctioned, there is no possibility of any immediate check to the annual expenditure, and to have to sell out yet more of the society's invested funds, which help so considerably to augment the income, is a course of action the Directors are exceedingly anxious to avoid. Hence this appeal to the Christian liberality and zeal of the friends of the society, that, instead of drawing back, the missionaries may be enabled to proclaim the Gospel of Christ in wider fields, and to peoples among whom His saving name is yet unknown.

The Directors gratefully acknowledge the sum of £1,000 already sent in response to this appeal; but they would remind their friends that this still leaves over £2,000 that has yet to be provided for, and which, if allowed to remain, would seriously affect their future operations, as the actual deficiency of last year amounted to £17,000, necessitating the disposal of a portion of the reserved funds.

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THE LAST THING BUT ONE.

We congratulate Sir HENRY LAYARD that he has at last found out for himself "the unspeakable Turk." For some time, the circle of illumination has been spreading; it has reached at last even the British Ambassador at Constantinople. We suspect that Lord BEACONSFIELD found out the Turk long ago; if, indeed, he ever had the faintest hope of the possibility of his regeneration. Lord SALISBURY found him out conveniently enough just when he had to make his Manchester manifesto. But Sir HENRY LAYARD was blinded still. Now the scales have fallen from his eyes, and the Turk, in all his naked brutality and bigotry, stands revealed to his best friend and closest ally. It must surely be "the last thing but one," when Lord BEACONSFIELD's Ambassador breaks off diplomatic relations with the Porte. There is something of the irony of Nature here. The relation between the Tory Government in England and the miserable clique which parodies the function of Government at Constantinople, has been rotten from first to last. There has been no heart of soundness in it. It has been as real as the courage of boys who whistle to each other in a churchyard at midnight. Nobody believed in the Turk, least of all Sir HENRY LAYARD, Lord SALISBURY, and Lord BEACONSFIELD. But it was a necessity of Imperial policy to affect confidence and hope, and so confidence and hope were affected excellently well. Our Ambassador threw himself zealously into this costly game of illusion, and, perhaps, came near to persuading himself that the illusion was real. The Ministry at home has been playing a game of State; but their Ambassador at Constantinople has come to speak and to act as if he was in earnest, and had a real hope that he might succeed in lifting the Turkish Government out of the pit. His disappointment must have been bitter as he saw his influence and the influence of England visibly waning, and the very ends for which he had done his best to hush up Bulgarian and other atrocities slipping away from his grasp. We can quite imagine that he felt it necessary to do something to frighten the Turkish Government into some appearance, at any rate, of decent respect for his counsels, and that he has been eagerly watching for an opportunity. This shameful outrage on Dr. KÖLLER and the poor Ulema, AHMED TEWFIK, afforded him just the chance which he was seeking; he at once seized it, made an imperious demand which took the form of an Ultimatum, and has been compelled, it seems to us, to retire from his extreme position with some loss of dignity, leaving the miscreant HAFIZ Pasha still at the Ministry of Police, and substantially master of the field.

Sir HENRY LAYARD fulfilled a very plain and imperative duty in taking the strongest measures to throw the shield of British protection around Dr. KÖLLER and the unfortunate scholar who had assisted in the revision of his translation of the Prayer-Book into Turkish. Dr. KÖLLER, though a German by birth, had long been in the service of the Church Missionary Society, and had every right to all the support and protection which our Ambassador could afford to him, so long as he was engaged in no illegal work. Religious liberty has been so explicitly conceded by the Porte, and has been so solemnly recognised both in treaties and by Imperial proclamations, that the arrest of Dr. KÖLLER and the detention of his MS. constituted a breach of treaty obligations which our Ambassador was bound to take note of; while the detention of the unhappy Ulema in prison for three months, under sentence of death, which might be executed at any moment, was an outrage which all Christendom was interested in chastising, and which the SULTAN would never have dared to attempt unless the fanatics had taken possession of him body, soul, and spirit, and were resolved to cast down the gauntlet to the hated protecting Christian power. The incident itself was a significant sign that the fanatical party was in the ascendant, and it both was, and was intended to be, an insult to England, to Christendom, and to all who dreamed the dream of Turkish reform. Sir HENRY LAYARD, then, was bound to act, and to act with promptitude and decision; the puzzle is how, seeing that all this took place three months ago, he could keep silent so long. But at last he has done his duty, by compelling the SULTAN to find and to restore with his own hand the "lost" papers of Dr. KÖLLER, and by saving a meritorious and innocent Turkish scholar from shameful persecution, and probably from death. But here our approval ends. We think that in demanding the dismissal of HAFIZ Pasha he made a grave mistake.

There can be no doubt that the position and the character of the parties concerned in this unhappy affair lend to it an importance which when it first transpired did not fully appear. When the news first reached England, the impression which it produced was rather one of wonder and surprise, that the Ambassador who had done his best to extenuate horrors of brutality and fanaticism hardly to be paralleled in history, should have been stirred to such vehemence and imperious indignation by such a matter as the detention of a manuscript and the imprisonment of a priest. But further explanation shows that both Dr. KÖLLER and the Ulema were men of mark, and were no doubt singled out as men of mark for the act of persecution which was intended as an insult to England and all the Christian Powers. Dr. KÖLLER is a distinguished scholar and a man of wide influence as a missionary; while AHMED TEWFIK had been tutor to the SULTAN's brother-in-law and to the son of the Sheik-ul-Islam in the time of ABDUL AZIZ. He was, therefore, well known to the camera which surrounds the SULTAN, and was no doubt known to them as a man who was zealous for reform. It seems that MIDHAT Pasha when in Bulgaria had invited him to assist him in educational schemes for the regeneration of the province. He was, therefore, a hateful person in the eyes of the reactionary fanatics who now surround the SULTAN; and in the eyes of the SULTAN himself, who has surrendered, if there is anything of him really to surrender, to their influence; and he was just the kind of man whom they would be likely to select as their victim, in their crusade against the reforming movement which they are resolved to put down. So Sir H. LAYARD was, as it were, challenged to action, and the prompt and imperious measure which he took secured Dr. KÖLLER's papers and rescued AHMED TEWFIK for the moment out of the hands of his foes.

But it took three ambassadors, apparently, to accomplish thus much, and it is little enough. Even Sir H. LAYARD must see at last that the enterprise of his Government is blankly hopeless; and that the whole thought of England should be bent, not on devising means to bolster up this hateful and contemptible tyranny, but to the consideration of what is to occupy its room. It is the last thing but one, as we have said, when the Ambassador of Lord BEACONSFIELD's Government "breaks off diplomatic relations with the Porte." The last thing of all must be at hand. But we cannot justify our Ambassador in demanding the immediate dismissal of a Minister. If we are prepared to undertake the government of the Empire no doubt our first step would be to get rid, not of HAFIZ only, but of the whole crew, bag and baggage, to borrow Mr. GLADSTONE'S trenchant words. But while we allow the SULTAN to reign, and make a boast of maintaining his independence, to demand openly the dismissal of one of his Ministers in the form of an Ultimatum is a mistake. It was a very significant mistake for Sir H. LAYARD to make—very significant indeed. It shows how his mind is beginning to discern the wisdom of Mr. GLADSTONE'S drastic remedy for intolerable evils. But from him it comes with a very bad grace; nor could it under present conditions be enforced. Accordingly he has had to withdraw it, and to accept "a letter of explanation" from the miscreant whom he hoped to overthrow. He retires from the contest with some advantages, no doubt. The missionary has his manuscripts, and the poor scholar is saved from execution. But he is banished to some island, where some "accident" may shortly happen to him; and HAFIZ Pasha reigns still over the police of the Empire in undisputed supremacy, and has the pleasure, which no doubt he and his comrades keenly enjoy, of "laughing at the beard" of the British Ambassador at Constantinople.

PURCHASE IN THE CHURCH.

An article with this title in the new number of the *Nineteenth Century* recalls public attention to a subject which, notwithstanding the recent appearance of the report of the Royal Commission, has lately excited but a languid interest. The writer, Mr. JOHN MARTINEAU, seems to us to have come to the topic with a freshness of feeling which indicates that his acquaintance with it is but of recent date. And the freshness shows itself in two ways—first, in the apparent unconsciousness that he is simply exposing over again scandals which have been fully exposed before; and, next, in his amusingly sanguine expectations that exposure must certainly be followed by early and effectual remedial measures. The Church, he says, has an opportunity now of "setting its house in order against the day of trial, which is assuredly not far distant," and the opportunity is to be found "in the comparative outward security afforded by a strong Conservative Government"—which in a few months will, in all

probability, be swept out of existence! Then he also pins his faith to the HOME SECRETARY, whose speech in 1877 "contained something like a promise that he would deal with the question," and who has "earned a reputation for standing to his guns." So he trusts that "the coming Session will see the introduction, and also the passing, of a short, simple, and effectual Bill."

But a Bill for what? For the sake of the writer's credit for logic and consistency it should be one for the total abolition of purchase in the Church. Mr. MARTINEAU, however, seems to be as incapable of logically applying a principle as the Royal Commissioners have shown themselves to be. They affirm that patronage ought to be regarded as a sacred trust, to be exercised for the good of parishioners, and then proceed to suggest new regulations for *selling* the trust in a somewhat less scandalous fashion than that which now prevails. And this writer decisively declares that "the first thing to do is to abolish the principle of purchase, and to establish that of the direct responsibility of patrons as trustees and officers of the Church;" adding that "it is on this ground that the real fight must be fought." Yet "the short, simple, and effectual Bill" which he urges Mr. Cross to pass is—if we do not misunderstand him—to do nothing more than embody the feeble and miserably halting proposals of the Commission!

Perhaps, in justice to Mr. MARTINEAU, it should be stated that his article was written before the Commissioners had issued their report, and that while he has expended fourteen pages in showing that the traffic in livings is "as execrable before God" as it was declared to be in Queen ELIZABETH'S time, he has allowed himself, or has been allowed, but a single page to deal with the report. The consequence is that the close of the article is so wanting in harmony with all that precedes it as to suggest the idea that the addition has proceeded from another and a careless pen.

The optimism which suggests that "if the friends of the Church are in earnest, the result cannot be for a moment doubtful," is strangely at variance with the strong and very serious statements which have been previously made. It is alleged that whereas the payment of money for advancement to a public office has in all other departments become impossible, "by a strange and inexplicable anomaly, the very reverse of improvement has been going on in connection with office in the Church," and "the public conscience has been growing, not more sensitive, but more and more callous. Patrons of Church preferments alone have been gradually permitted by the law, by public opinion, and by the acquiescence of the clergy, to convert what was in its essence (if not in form) simply a trust, into a means of raising money for themselves." The writer also refers to the damning fact, that so lately as 20 years ago—and, he might have added, with the approval of some of the most pious members of the Church of England—the Legislature, by passing Lord WESTBURY'S Act for the sale of small livings in the gift of the LORD CHANCELLOR, "helped to throw a legal sanction over the unrestrained traffic in advowsons, and added to the difficulties in the way of regulating it." This is the justly indignant and the powerful manner in which he denounces the sinful traffic:

Thus, step by step, it has come to pass that presentations and advowsons, the spiritual charge of parishes, to sell which, in Queen Elizabeth's time, was "execrable before God," are now bought and sold as readily as sacks of corn in the market, or shares on the Exchange.

If we have no Tetzel haranguing in our streets, we have "clerical agents" advertising in every newspaper. Tetzel's wares were pardons in another world, the best places then in exchange for the longest purses—a mere delusion and imposture. The "clerical agent's" wares are the "cures" of thousands and ten thousands of souls—not a delusion at all, but a very important kind of chattel, if, indeed, it is a fact the English Church has any mission at all in England. Our law, at any rate, still holds that it has; for it bids the clergy pray on Sundays in the Ember weeks that "the bishops may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry" of the Church; yet, with an astonishing and audacious and scandalous inconsistency, by way of commentary thereon, by way of indicating how the fit persons are to be chosen, it permits the charge and cure of souls, in prospect and contemplation of which ordination is conferred, to be put up on Monday to auction to the highest bidder, and enjoins the bishop, under penalties, to institute the presentee thus selected!

To what extent does Mr. MARTINEAU give expression to the feelings of the great body of Churchmen in this matter? He himself shall give the answer:

Yet the laity look on with indifference, or with a contempt unexpressed it may be, but not the less deep and widespread, for the high pretensions of a hierarchy which can submit in silence to a law and custom which tolerates practices so degrading. The clergy, too many of them, ready enough to strain at a gnat in a Public Worship Act, a Burial Bill, an Education Act—at anything affecting the dignity, real or fancied, of their office—can swallow, without a word of protest, a law and custom which permit increasing numbers of their order to put their conscience, as regards the simony oath, into the keeping of their father confessors, the clerical agents, and to enter into the charge of their

parishes, and set about "saving souls," with something very like a lie in their right hands.

This is the picture drawn by a friendly hand of the state of things prevailing in the English Establishment, and of the moral condition of its bishops and clergy. Yet the same writer makes—to use phrases of his own—"the astonishing and audacious" assertion that the "attacks" on the Church of the "so-called Liberation Society" are "chiefly political or social, and founded on no real grievance, no genuine principle, or even sentiment of justice, morality, or religion!"

The crass ignorance of this is on a par with its reckless dogmatism. The writer makes no attempt to prove that the opponents of Establishments are insincere in their objections to such institutions. He appears not to know that any of those objections are based, rightly or wrongly, on the principles of morality and irreligion. He is, probably, unaware that those of whom he contemptuously speaks have during, not one, but several generations denounced this very traffic in souls which has but lately made uneasy the consciences of Churchmen—that they have traced the evil to its root, which they have believed to be the endowment and government of the Church by the State, and that however earnestly they have sought the redress of grievances—of the reality of which they are better judges than those by whom the grievances are inflicted—they have with equal earnestness, sought to purge the Church of the corruption and the worldliness which dishonourably distinguish it from the other religious communities of the land.

The simple truth is that it is the success of those "attacks from without," which this writer seems to think so impotent, which has created whatever anxiety there is to put an end to, or to abate, the scandals of the advowson market. It is seen that strong as the Establishment may appear, it is not strong enough to endure the damaging assaults to which those scandals expose it. Presently another fact will become no less apparent, and we are not without hope that even Mr. MARTINEAU will recognise it. It will be clear that the idea of making purchase in the Church innocuous must be abandoned, and that it will be equally hopeless to attempt wholly to abolish it so long as the Church continues to be "the Church as by law established."

The embroil in Turkey has terminated in the miserable compromise shadowed forth last week. The SULTAN has returned to Sir HENRY LAYARD Dr. KOLLEK's MS. translations into Turkish of the English "Book of Common Prayer," and his tract "Christ the Word of God," but no compensation has been exacted for the indignity and wrong to which he was exposed. AHMED TEWFIK, for the share which he took in revising the Turkish translations, is to be removed from Constantinople to "an island having a Christian population." The true nature of such an arrangement, which is professedly made in the interest of the Khodja, may be judged from the fact that AHMED TEWFIK is a Mohammedan, but at the same time one of the most learned, enlightened, and liberal amongst the Ulemas. About two years ago he wrote for the SULTAN, at HIS MAJESTY'S own request, a report on reforms in relation to Islam; and at the time of his arrest was Professor of a College connected with the mosque of Beshiktaş, head master of the grammar school at Eningan (his salary for which is now twenty months in arrear), tutor to the SULTAN's brother-in-law and to the family of RESHID Pasha, the first reforming Grand Vizier in Sultan MAHMOUD's time. Archdeacon PHILPOT, father-in-law of Dr. KOLLEK, in a letter to the daily press, says, "What exile frequently means under Turkish rule is well known to many of us." HAFIZ Pasha, of Bulgarian massacre notoriety, instead of being dismissed from the office of Minister of Police, as demanded by Sir HENRY LAYARD, has received a further mark of distinction from the SULTAN, and the British Ambassador, after receiving a letter abounding in declarations in which nobody places credence, is content to pronounce the settlement "satisfactory," and to resume those amicable relations of which, for a few days, there was a make-believe partial interruption.

It is with evident reluctance that the Turcophiles in this country have witnessed even the small check which has been thus given to the "unspeakable Turk" in his career of despotic misrule and violation of all treaties which he has most solemnly subscribed. By some we are told that "the whole incident is regrettable from every point of view," and the *Pall Mall Gazette*, while admitting that toleration has been repeatedly proclaimed, professes to throw doubt upon the question whether liberty of conversion, "one of its extremest results," should be regarded in the case of the Turks as "a necessary consequence of toleration." Our contemporary, however, discreetly keeps out of view the fact that this question has been aforetime specifically raised and definitely decided. The public execution of a Mohammedan, some years since, for embracing the Christian religion brought the question to the front, and it was in full remembrance of that incident that, prior to the Crimean war, the SULTAN gave his pledge to England, "Henceforward neither shall Christianity be insulted in my dominions nor shall Christians be in any way persecuted for their religion"—a pledge which he renewed to the allied Powers when in the Hatti Seheriff he declared, "As all forms of religion are and shall be freely exercised in the Ottoman dominions, no subject of His Majesty the

SULTAN shall be hindered in the exercise of the religion that he professes, nor shall be in any way molested on that account." The only proviso against conversions was this, "No one shall be compelled to change his religion." If, as the *Pall Mall Gazette* asserts, the Porte has now been "thrown back upon principles which are older than its general practice," that is only a sign of the more rampant fanaticism which now animates Turkish counsels as compared with the days when the interests of this country were represented at Constantinople by Sir STRATFORD DE REDCLIFFE.

Even those who vaunt themselves upon a Gallio-like indifference to religious questions will probably be somewhat startled by the *Times'* admission that the British "Government is the means by which a most active Moslem propaganda is carried on, and that wherever the English standard is carried among a previously unannexed 'infidel' people, there a wholesale conversion to Mohammedanism at once begins." The explanation is that our Indian officials, military as well as civil, are fenced round by a staff of Mohammedan subordinates, and applicants soon find that the most potent password to official favour is the profession of the Moslem faith. A source of considerable peril to our rule in India is, however, indicated in connection with this state of affairs. The Wahabi sect, which includes among its most fondly cherished articles of faith the duty of waging an incessant and implacable war against all infidels, has lately become increasingly active. From the central propaganda at Patna issue missionaries who are sent throughout India to disseminate their views, and tracts in which the expulsion of the English from India is prophesied and looked forward to with exultation, while, through a multiplicity of local stations, money is gathered from all parts of the country to support the movement. "Fence the question how we may," says the writer in the *Times*, "the fact remains that the Prophet never accorded to an infidel the right even to live, except on payment of the Jizia, a capitulation tax as a Zimmi or client of the faithful." The much lauded tolerance of Mohammedanism, when put to the test, is found to be an outcome of the influence either of contempt or of fear. A petition recently prepared by the Armenians mentions, among the causes of the persecutions to which they are subjected, "the open preaching by the Mussulman clergy of the persecution of Christians as a religious duty." And this under the British "protectorate."

The conscience of the State clergy on the question of burials seems to be capable of very nice distinctions. Some clerical correspondents of the *Guardian* are vindicating the right of the clergy to officiate in an unconsecrated cemetery, and to get the benefit of fees thence arising, while scrupulously fencing their own monopoly by a profession of faith that "objection would lie against the opposite course of using an unauthorised service in a consecrated spot." Bearing in mind that by the provisions of Mr. MARTEN'S Act, the cemeteries must have salaried chaplains, and if the incumbent is not appointed chaplain, he will lose his burial fees, the claim now set up is that the clergyman shall be "at liberty," but not be "obliged," to officiate in the new cemeteries. Hitherto little use has been made of the Act, which finds small favour among the ratepayers on whom it would inflict unnecessary burdens. Mr. OSBORNE MORGAN intimated to his constituents at Wrexham on Monday, that in the coming Parliamentary Session, he will give the Burials Bill, or a resolution which he will propose upon the subject, a wider scope, and will include in it the whole cemetery law. Those who fondly imagined that by their sharp practice last session they had "dished" the Nonconformists, and placed an effectual stumbling-block in the way of religious equality, may yet realise that their short-lived exultation has been dearly purchased.

Ritualism still continues to progress in spite of the provisions of the Public Worship Regulation Act. The Bishop of WINCHESTER has recently granted a faculty for alterations in the church of St. John's, Richmond, Surrey, under authority of which, we learn from the *Church Times*, there has been "a transformation of the eastern end, especially in regard to the altar and its surroundings, which at once indicates to a stranger that it is now a place of Catholic teaching, which, indeed, it has become since the advent of the new vicar, the Rev. H. WALTER MILLER." The ten commandments, Lords' Prayer, and Creed have been displaced, and room has been made for a ledge upon which, by an evasion of the law, candlesticks, flowers, and vases are placed.

St. Alban's, Holborn, which has been before the Courts during the whole official life of the present diocesan, still continues a centre for the diffusion of those "strange doctrines" which it is the duty of the Bishops to use their utmost diligence to "banish and drive away." Mr. MACKONOCHEE, although under sentence of suspension, celebrated the Communion there on Christmas-day; Mr. STANTON, who preached, advocated the abandonment of "insular prejudices," so that the same reverence which is paid on the Continent to "Our Blessed Lady" and St. JOSEPH may find expression in this country. In the afternoon there was a procession of guilds connected with the parish. The Ritualist sappers and miners are now congratulating themselves that the three years suspension must run their course, though the sentence of the Court is met with defiance, ere application can be made for a sentence of deprivation. Reluctant to face the odium which would result from consigning a clergyman to a gaol, the representatives of the Evangelical party in the Church of England have now applied for the institution of a new suit, by means of which it is hoped that Ritualistic practices may be checked in a less objectionable manner. While

this application is under episcopal deliberation, the Ritualists have launched at his lordship a memorial, signed by sympathisers, urging him to place his veto upon any further proceedings. Bishop JACKSON has replied in a lengthy epistle, much too apologetic in its strain, considering the contumacy of the offender on whose behalf it is sought to arrest the action of the law. He recognises, however, the fact that matters have now reached such a pass that the question is "whether there is any discipline in the Church of England, or any way of restraining clergymen who may offend, however seriously, against the laws ecclesiastical." In halting terms, quite unworthy of the occasion, he says to the memorialists, "You must not be surprised, then, if I should hesitate to interfere if it should appear needful to take further proceedings in the case of Mr. MACKONOCHEE." Should the intriguers, by plausibilities or by availing themselves of the intricacies of the law, succeed in procuring for Mr. MACKONOCHEE and his congeners longer immunity, they have another device in store by which they hope to make that immunity permanent. The aggrieved parishioners are to be disestablished by virtue of a measure which the Archbishop of CANTERBURY is called upon to "run through Parliament next February, declaring that no new suit for ritual shall be begun, and no fresh step taken in any old one, without the *ratification* of the ATTORNEY-GENERAL." The complacency of the *Record* would probably find even in such an enactment as this another proof of those triumphs of the Low Church party on which, upon such inadequate grounds, it has been wont to congratulate its readers.

A petition has been presented to the POPE by the Catholic Union of Great Britain, praying for "the canonisation of the English martyrs," "who shed their blood for the Catholic faith in consequence of the Anglican schism." "The leaders of this noble host," say the petitioners, "were Cardinal FISHER and the Lord Chancellor MORE, whose fidelity reproached his apostate master; while it was closed by the illustrious PLUNKET, Archbishop of Dublin, who offered his life in sacrifice in our capital city."

The *British Quarterly Review* contains an interesting paper by Mr. J. SPENCER CURWEN on "Early Nonconformist Psalmody." In illustration of the opposition which at one time prevailed to the introduction of singing by note into public worship, he mentions that in 1721, the Rev. SAMUEL NILES, of Braintree, suspended eight members of his church for persisting to sing in the new way. They were restored by decree of council, and the congregation was ordered to sing "by note and rule alternately for the satisfaction of both parties." He refers to a controversy which took place in 1786, in the course of which the Rev. GILBERT BOYCE, while allowing psalms and hymns to be read, denied that they gained anything by being sung, pressing his argument thus: "Why not sing our sermons, if words gain in force by being set to music?" The introduction of instruments followed the use of new tunes, and meeting-houses were known as "catgut," or "anti-catgut" churches, according as they used or rejected the bass viol, or "the Lord's fiddle," the first musical instrument which secured an entrance into Nonconformist places of worship. The revival of psalmody, and the spread of the new art of hymnody, gave birth to new and more ardent forms of musical expression, and hence the old fugal tunes which were Nonconformist in origin. "They have been often unjustly condemned," says Mr. CURWEN, "and no one would wish now to revive them; but psalmologists must acknowledge that the new tunes do not awaken the fervour of the congregation as did some of these old tunes. The growth of modern hymnody, and the return to a more correct musical taste, put an end to the fugal tunes, and with them the old Nonconformist psalmody may be said to have ended."

The *Congregationalist* for January contains an excellent photograph of Mr. Samuel Morley, M.P. The writer of the interesting biographical sketch which accompanies the portrait, testifies that amongst the Nonconformist laity there is no man more widely known or more universally respected. "In the commercial world he has a reputation which places him in the very first rank of the merchant princes of London. As a philanthropist he is foremost in every movement for the elevation and improvement of the masses of the people, and everywhere his name is a tower of strength. In the House of Commons he is one of the most steady and consistent supporters of the Liberal party. As a Congregationalist he has supported the institutions of his own denomination with great liberality; but he has never restricted either his contributions, whether of money or of labour, within the limits of a sect. All churches have found in him a friend, all movements for the promotion of Evangelical truth can always count on his earnest sympathy and hearty support." We feel sure that this estimate of Mr. Morley will be fully endorsed by a widely-extended circle of admirers in all grades of society, who justly esteem him very highly for his works' sake.

LANDLORDISM AND RELIGIOUS LIBERTY.—A correspondent of the *Daily Review*, speaking of the estates of the Earl of Mansfield in Perthshire where the farms are so overrun by game that after a battue 4,000 rabbits and hares have been carted away on a single day, says:—"As the leaves expired the farms were ostensibly put up to open competition, with the result, which in time came to be a foregone conclusion, that the old tenant's offer was not accepted. The incoming tenant, if he went to any, must go to the Established Church, agree to every facility to the game, and to submit to the introduction into the lease of every male in the family, so as to give his lordship the assurance that for every Dissenter abolished he gained three, four, and five votes."

Correspondence.

WAFER-WORSHIP IN THE CHURCH.

To the Editor of the Nonconformist and Independent.

SIR.—Your censure on the Archbishop of Canterbury for the part which he has taken in relation to the Bordesley Ritual Case is justified by what has occurred since. For, in its review of the ecclesiastical events of 1879, this is the way in which the *Church Review* turns to account his Grace's weak concession to Ritualistic clamour:—

"Just at this time Churchmen were indignant at the Bordesley sacrilege, which has brought into discredit those who paid for it, those who did it, and those who used it. Condemned by the Archbishop of Canterbury, and censured by the Bishop of Worcester as 'a profanation of the Lord's Supper,' the criminals had to apply in Lord Penzance's dressing-room—amidst water hot and cold, soap, brush and comb, looking-glass and candles—for the restitution of the Blessed Sacrament, which was then reverently consumed by the Archbishop in his chapel at Addington."

This is, of course, just what might have been expected, and Archbishop Tait is too shrewd a man not to have suspected that his "reverent consuming" of the "consecrated" wafer, which has been made to occupy so conspicuous a place in the Bordesley proceedings, would be regarded as a partial triumph on the part of those whom the Act was intended to propitiate.

Even the Council of the Church Association have been unable, or have failed, to be logical and firm in this matter; for not only did they apply to the Court to give up the wafer that it might be restored to the wafer-worshippers, but they have since passed a resolution stating that "were they in possession of proof that any person had approached the Lord's Table with the deliberate intention of taking away one of the consecrated elements for the purpose of its being produced in evidence, the Council would feel it to be their duty to record their strong disapproval of such an act." So that even the Council of the Church Association as well as the Ritualists believe that some sacredness attached to this consecrated wafer, and that notwithstanding that they have contended, and with success, that it was illegally used!

The explanation is that the Church Association, like all the other Evangelical sections of the Church, is hampered by the compromising character of the Church's rubrics. It cannot assert that the bread and wine used in the Communion Service are never anything else than plain bread and wine, but has to support the figment of consecration, and to deal with the fact that bread and wine which have been consecrated by a "priest," but not used in the Communion Service, are common bread and wine no longer, and therefore they "shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the blessing, reverently eat and drink the same."

It is these rubrics which hang about the necks of the Archbishop and the Church Association, and make them bow their heads, however unwillingly, before the wafer god of the Ritualists. And for that reason it is the more incumbent on Protestant Nonconformists to disestablish, if they cannot destroy, the sacerdotal system.

January 6, 1880.

SENTINEL.

THE JEWISH QUESTION.

To the Editor of the Nonconformist and Independent.

SIR.—There is an Eastern Question, a Nihilist Question, a Social-Democratic Question, and so forth; and there is also a Jewish Question, at any rate, so it is thought in Berlin, in Germany. But what is meant by the "Jewish Question?" Not a question of the emancipation of the Jews from the yoke of the Christians, not a question of giving the Jews equal rights with Christians; but, so, with just a spice of paradox, one might put it, a question of the emancipation of the Christians from the yoke of the Jews, and of the Christians keeping equal rights with the Jews. That the paradox is not all my own, the title of a pamphlet, which has gone through eleven editions in, I believe, about as many months, will tell you, it runs, "The Victory of Judaism over Germanism." It is written by a well-known German Publicist, W. Marr, and what does he say? Let me quote a few passages:—

The 1,800 years war with Judaism approaches its end. Let us confess it openly—Germanism has had its Sedan. We have lost our armies, and we are not allowed to Gambettize, we are not allowed to carry on a useless war with volunteers. We have been vanquished in an open struggle.

We are no longer a match for this foreign race. Don't go and talk to me of the contrary! Nothing can be done with the brutal "Hepp, Hepp," of the populace, or with the stake, &c. We have never laboured to effect our inner emancipation from the hard realism of the Jews. Intellectually, spiritually, we have been unable to accomplish anything because we were too slothful, and too avaricious to enter into competition with the speculative spirit of the Jews in the press. Don't scold at a "scandalous" press, which, you yourself buy, read, and support. Cease to talk "big." The future belongs to the Jews; to the Germans belongs the past, and to die. Ye (the Jews) are the masters, we the servants. What else remains for us? Shall we throw ourselves into the arms of Rome? Shall we go to Canossa and lay all the gains of our science at the feet of the Papacy? . . . The Liberal daily press is closed against us, for you have managed to monopolise it. Yes, even freedom has become a Jewish monopoly. It is compelled to regulate itself by the social political dogmas of the Jews.

My voice is that of one crying in the desert, and I have only laid down facts—irrefragable facts. Let us accommodate ourselves to the inevitable, if we cannot alter it. That inevitable is *Finis Germania!*

What does this mean? Is it merely the scream of a

disappointed journalist? Well, let us hear another writer, a well-known professor of history, Heinrich von Freitschke. In the November number of the *Preussische Jahrbücher* he wrote as follows. I summarise rather than quote literally:—

A great movement is going on in the depths of our nation. Among its symptoms none strikes one as so strange as the irritation against the Jews. A few months ago the old *Hepp, Hepp* cry might be said to be raised by the Jews against the Christians, instead of by the Christians against the Jews; criticism of national faults of the Germans, French, and all other peoples were freely admitted into the daily papers; but if any one ventured, in however mild a tongue, to point out the faults of the Jews, at once he was branded by almost the entire press as a barbarian and religious persecutor. The feeling referred to is the reason why the Breslau people rejected Laaker, having resolved to elect no Jew as their representative. Up into the very highest circles of culture, amongst men who are as far removed as possible from every thought of ecclesiastical intolerance or national pride, one hears it said with unparalleled unanimity, *The Jews are our misfortune*. There has always been a gulf between the Western and the Semitic character. There will always be Jews who are nothing but German speaking Orientals. There will always be, too, a specifically Jewish culture, and it has undoubted rights of its own. But the antagonism between West and East will be bearable if the Jews, who talk so much about toleration, will only learn to be really tolerant, and to show some respect for the faith, the customs, and the feelings of the German people, which has given them the rights of men and citizens. But the complete lack of this respect in a part of the mercantile and literary Jewish community is the deepest reason for the passionate embitterment of which I have spoken."

Let us hear yet another voice, that of the court chaplain, Stöcker, a thoroughly honest, well-meaning, and fairly representative man, now a Prussian Deputy for one of the districts of Berlin, than whom scarcely anyone has been more bitterly and either maliciously or ignorantly assailed by so-called Liberals all over the world during the last two years. He says:—

The Jewish question has long been a burning question: for the last few months the fire has burst into flames. It is not fed either by religious fanaticism or by political passion. Orthodox and Freethinkers, Conservatives and Liberals speak and write about it with the like passionateness; they all treat the Jews not as the apple of religious discord and intolerance, but as a matter of social anxiety. "The social question," writes Glagau, "is the Jew-question." We do not think that Germany is as near its end as W. Marr prophesies (in the pamphlet from which I have already quoted); "but symptoms of disease in our national body have unquestionably been laid bare, and social hostility is never absolutely groundless. . . . Modern Judaism is in very deed a great danger for the life of the German nation. . . . Modern Judaism is certainly an irreligious force—a force which everywhere bitterly attacks Christianity, uproots both the Christian faith and national sentiment, and in return offers nothing but the idolatrous reverence of itself." And as Auerbach says in his *Waldorf*, "Educated Jews are not so much Jews as non-Christians!" Hence their enthusiasm for creedless schools and the like.

So much for the evidence that there is a Jewish question. In another letter I will refer to some of the facts which underlie the question.

Yours, &c., NEMO.

THE PUBLICANS' HOUSE OF COMMONS.

To the Editor of the Nonconformist and Independent.

SIR.—Sir Philip Sidney says that "the worst kind of oligarchy is when men are governed indeed by a few, and yet are not taught to know what those few be whom they should obey."

In a time when the country is agitated by a discussion of the best means for promoting temperance and suppressing the intolerable vice of drunkenness, it may be well that the constituencies should be reminded, in view of the coming elections, that the majority in the House of Commons which has for the last six years dominated, and the Government of this country which has derived its power from that majority, are indebted primarily to the public-house interest for their existence; that they are, indeed, the creatures of the tap-room and the gin-shop—the spawn of a wicked monopoly and an unholy alliance.

"Where any one person or body of men," says Swift, "seize into their hands the power, there is properly no longer a Government, but what Aristotle and his followers call the abuse or corruption of one."

The questions, then, which the constituencies have to put to themselves appear to be these two:—First, is it not a disgrace and a humiliation that any "one person or body of men" should be allowed "to seize into their hands the power?" And, secondly, is it not a deeper shame to the country that this "body of men" should be the publicans? Sir Stafford Northcote, in his speech at Exeter, on the 30th ult., delivered to the publicans of that city, told them that "he believed they had the opportunity of co-operating in the promotion of measures which would, to a great extent, check and keep down the evil of intemperance." After that pleasant little bit of irony, no doubt the listeners returned to their homes fully convinced that they were the virtuous custodians of public morality and good manners, and, laying that flatteringunction to their souls, felt themselves also to be fitting "high arbiters" of the nation's destiny. But it may well be asked, Is the country satisfied that this should continue? Are we to be "poisoned with a pot of ale?" Are our liberties to be "drowned in the bowl?" There is a legend of an admiral, engaged in a sea-fight, throwing earthen bottles full of serpents into the enemy's ships, which put the crews to confusion. Shall we be defeated by a bottle trick more audacious and far less ingenious than that? I hope, Sir, that such an answer will be given to these questions at the next election as will restore the honour of the country, and cancel the disgrace of the past six years.

I am, Sir, yours faithfully,

Jan. 5, 1880.

W. K.

CHURCH DEFENCE & MISREPRESENTATION.

To the Editor of the Nonconformist and Independent.

SIR.—Permit me to call the attention of your readers to one of the "Occasional Notes," in the January number of the *National Church* which, as a piece of literary bungling, is probably without a parallel.

The writer says, "The *Financial Reform Almanac*, a publication of the extreme Radical type, only ventures to place the *total income* of the Church at £4,014,000." He then proceeds to deduct from this sum £700,000 for taxes paid to the State by the clergy; and the further sum of £376,000 for the salaries of bishops, deans, and chapters. In this way it is made to appear that according to the *National Reform Almanac*, the *total nett income* of the Church of England is only £2,924,000 per annum.

I have the *Almanac* in question for 1880 before me. It contains two tables. In the first the salaries of the bishops and the Cathedral officials are set down at £328,375. In the second table the income of 13,889 benefices is stated to be £4,444,950. In other words, the *Financial Reform Almanac* is represented by the *National Church* as stating that the *total income* of the Church is £4,014,000, whereas the *Almanac* really states that the parochial benefices alone bring in more than this sum by £430,950.

The probability is, that the writer of the "Occasional Notes," ignoring the fact that, in consequence of the grants of the Ecclesiastical Commissioners, and current endowments of voluntary origin, the income of the Church is rapidly increasing year by year, has taken his figures from an *Almanac* long out of date; and he has erroneously supposed that Table 2 gives the total income of the Church, whereas it only professes to give the income of the incumbents.

Inexcusable as this bungling is, it is made still worse by what follows. The writer, in order to obtain his total, has actually deducted the salaries of the bishops and cathedral officials from the salaries of the inferior clergy. It is obvious that he should have added the two together. He should have worked a sum in addition, and not in subtraction.

I fear to trespass further upon your space, or I might point out how misleading it is, when dealing with the total income of the Church, to make deductions for the taxes paid by its officials. And I might dwell on the fact that the writer of the "Occasional Notes" has ignored the immense income of the Ecclesiastical Commissioners, a large proportion of which is being annually invested in augmentation of the stipends of the clergy, &c. I have not the slightest doubt but that Mr. F. Martin is well within the mark when he estimates the income of the Church at over £6,000,000 per year.

If so glaring a mistake as that which I have pointed out had appeared in your paper or in the columns of the *Liberator*, the editor of the *National Church*, and the bishops and clergy who get their inspiration from the pages of that journal, would have held it up from one end of the kingdom to the other as "another instance of false statement and misrepresentation." Without lending myself to that kind of controversy, of which I am willing that the "other side" should have a monopoly, I am entitled to point out that the writer of the article in question has been grossly negligent, or that he lacks the capacity for understanding the simplest figures.

It appears to me that we shall have to adopt a different course with these "Church defenders." In reply to their reiterated charges of misrepresentation, we have contented ourselves with quietly vindicating the accuracy of our statements. We have been too apologetic. Presuming upon our moderation, our Church friends are becoming so reckless in assertion that, in justice to ourselves, we shall be obliged to call attention to their doings. This will probably make them more careful, and save them from the pitiable blundering, a sample of which I have endeavoured to expose.

I am, Sir, yours truly,

JOHN FISHER.

2, Serjeant's Inn, Fleet-street.

CLASSICS AT CAMBRIDGE.

To the Editor of the Nonconformist and Independent.

SIR.—It is a very prevalent opinion among persons who are not thoroughly acquainted with University matters, that at Cambridge mathematics are studied to almost the entire exclusion of classics; or, at any rate, that a special and paramount importance is attached to mathematical studies; in fact, in the opinion of the many, Cambridge is the mathematical, and Oxford the classical, University. The consequence is that, not unfrequently, Dissenters send sons who excel in classics to Oxford rather than to Cambridge, although, on the more general grounds of liberality and religious freedom they would prefer the younger University.

To dispel what almost amounts, among Dissenters at least, to a popular error, we quote the following passage from Professor Seeley's introduction to the "Student's Guide to the University of Cambridge":—"It used to be the received opinion, and for a long time it was a just opinion, that classical studies were little pursued or valued at Cambridge. That this has now entirely ceased to be true, is well known to all who understand the present condition of the Universities; but such persons are not numerous, and to the majority, I think, the assertion will still be novel, and difficult to believe. Let the incredulous then observe how little shorter the Classical Honour List is than the mathematical; let them take notice of the University scholarships which are annually given for classics, and contend for generally by 70 or 80 men, and of the numerous prizes annually given for compositions of various kinds in Latin and Greek, rewards far outnumbering those offered for mathematical proficiency; let them also remember that no precedence is now given to mathematics in any one point; and they will,

perhaps, be convinced of the fact, that classical studies are now equally esteemed, and not much less practised, at Cambridge than mathematical. But they may even then be unprepared for this further assertion which, notwithstanding, is made with confidence, that as a place of classical scholarship and training, Cambridge is fully equal to Oxford. In other words, an average first-class man at Cambridge is fully as well skilled in the Latin and Greek languages as an average first-class man of Oxford, and there is as great a number of good scholars at Cambridge as at Oxford. This assertion is here made not as one which needs the support of evidence or argument, but as one which will be allowed at once by every well-informed Oxford man, and will only be questioned by those who have not watched recent changes. And it is made not in any spirit of rivalry to the sister University, but as a fact of the greatest practical importance to all persons desirous to find a market for their classical acquirements, and to save schoolmasters from the mistake, at once serious and ludicrous, which is sometimes made, of sending their inferior scholars to Cambridge, as a place where they are likely to find little competition. It should most decidedly be understood that persons who wish to avoid competition, whether in classics or mathematics, had better not come to Cambridge."

As instances of distinguished Cambridge classical men, we may refer to the present headmasters of the City of London and of Harrow Schools, and to the late headmaster of Marlborough (Canon Farrar). The latter, together with Professor Westcott, Dr. Vaughan, and Dr. Lightfoot (the present Bishop of Durham), are instances of Cambridge scholars who, after having taken very high classical honours, have devoted themselves to theological pursuits. Again, it is not too much to say that at Cambridge Professors Kennedy, Mayor, Jebb (now of Glasgow), and Mr. Munro, can hold their own against any Oxford scholars. Lastly, Professor Seeley himself is, as is well known, a Cambridge classical man.

Yours faithfully,

NONCONFORMIST AND INDEPENDENT.

MINISTERIAL SETTLEMENTS.

To the Editor of the Nonconformist and Independent.

SIR.—Will you allow me very heartily to wish you success in your new enterprise. While both the *Nonconformist* and the *English Independent* have done good service to the cause of freedom and Evangelical religion, and have warm and attached friends throughout the country, it is devoutly to be hoped that they will not allow any feeling of disappointment to embitter their memories of the past, but will rally to the united paper at once, and by zealous co-operation, endeavour to render its success beyond question. Surely, there is interest enough in the sacred principles we profess to ensure for a first-class journal a place in the homes of our pastors, church officers, and the educated classes generally. If only this were done, we might well congratulate ourselves on the dawning of a new day in our ecclesiastical history. And, surely, the workmen connected with our churches, if the price forbids their taking a copy for themselves and families, might unite in two's or three's, to secure a reading of the discussions of great questions affecting our Church life and efficiency which are sure to find a place in your columns. At present, the great difficulty which besets our Church enterprises is the lack of direct communication between those who conduct them and the members of the churches. Once a paper like the *Nonconformist and Independent* has established itself as the organ of English Congregationalism, our work in all its departments may become easier, and our escape from the rope of sand gibe, and the mischiefs inseparable from the isolation which it expresses, may be ensured.

But my object in this letter is to draw the attention of the officers and members of our churches to the subject of "Ministerial Removals and Re-settlements." In our county committees and general assemblies, early in the new year, there will be discussions of the question whether it be desirable to form confidential committees for facilitating the coming together of vacant churches and what are called "moveable" ministers, so as to bring about the easier settlement of the latter over the former. The passing of the resolution at Cardiff recommending this will be in the recollection of your readers; and I suppose, by this time, county secretaries will have received an official notification of it from the secretary of the Congregational Union of England and Wales. I desire to contribute my small share to the general discussion of a very important matter, and one deeply affecting the vital interests both of the ministry and the churches. In doing so I wish to avoid any general consideration of the question of the management of our affairs by committees, as only tending to create prejudice. Neither am I inclined to awaken a false sympathy by exaggerated statements of the sorrows of brethren in search of churches. In this world men have to take their chance, both in affairs ecclesiastical and secular; and the frame-work of society cannot be adapted to the crying needs of the weak or incompetent. There will, in the nature of things, always be disappointed men, and there will be no lack of croakers and grumbler. No committee in the world will either be able to help them or to stifle their moanings. No committee in the world can find ministers to meet the needs of unreasonable deacons, if any such persons can be even supposed to exist, or of churches of a low and degraded type. Let us not attempt the impossible, or run after shadows, when so much real work is waiting to be done.

But there are other questions which require to be seriously considered and answered. Is there any pressing necessity for anything at all to be attempted just now? Ought there to be such a number of men seeking removals from their present charges and re-settlements, as to necessitate action in the direction sug-

gested? Out of 2,119 Congregational ministers, 599 are, for various reasons, without settled pastorates. There are, therefore, 1,520 in active pastoral work. The removals last year were 158. They were exactly the same in 1876. In 1878 they were 173. If we say, therefore, that the average removals every year are about ten per cent, we shall not be far from the mark. Supposing this number to be doubled for those who have desired, but not succeeded in effecting, a change, we have a state of things which looks somewhat serious. The question arises, Are there adequate causes for such conditions of unrest? Ought we to have in our ministry anything like this number of men who are feeling that they have made a mistake, that they have not followed the leading of Divine Providence, or correctly interpreted the will of the Great Head of the Church, and who have discovered that they are not in their right places? Is there not something wrong in the idea entertained by men who seek churches, but not settlements? I hope I shall not be accused of undue harshness if I urge, that we should go behind the phenomena and consider the moral, ecclesiastical, and spiritual influences which create them. Now, there is abundant evidence that the sacredness of the pastoral relationship was much more cherished of old than it has been of late among us. Confidence is a thing of slow growth; and the reality of pastoral life and usefulness is not present, until perfect confidence between pastor and people has been established by long-continued work and suffering together. A true minister will do as much out of the pulpit—perhaps more—than in it. Frequent changes, therefore, tend, at least, to destroy pastoral usefulness. Do we not want to restore the true idea of the ministry and the pastoral function? Should we not try to get back the old faith, that He who holds the stars in His right hand not only appoints the minister to his vocation, but assigns him the place of his beneficent activities? The spirit of the age is restless; but it should be remembered that our fathers were powers in their several localities, largely because they were men known and tried, who were a part of the very life of the community within which their lot was cast. Long pastorates, life pastorates, were once the rule; now they have become the rare exception. But, even in this age, continuance is essential to pastoral efficiency. Dr. Owen asks the question, "May a pastor remove from one congregation to another?" He allows that just causes may exist for change. They are, however, but seldom found. But, he says, what is well worthy earnest consideration at the present time, "This is a thing which the ancient Church made great provision against, for when some churches were increased in members, reputation, privileges, and wealth above others, it grew an ordinary practice for the bishops to design and endeavour their own removal from a less unto a greater benefice. This is so severely interdicted in the councils of Nice and Chalcedon, as that they would not allow that a man might be a bishop or presbyter in any other place but only in the church wherein he was originally ordained, and, therefore, if any did so remove themselves, they decreed that they should be sent home again, and there abide, or cease to be church officers." The *Zeit-Geist* is against us; the conditions of modern society favour change and restlessness; all the same, are we not bound to ask if it be not our solemn duty to withstand what destroys pastoral efficiency? Might not a cure be found for much exaggerated, but existing, evils here?

But, now, for the re-settlement of ministers who desire removal, and for the settlement of those who have finished their preparatory training, is there any necessity for a change in our ordinary procedure? Nobody, I hope, supposes that the appointment of a committee of advice would weaken the independence, or limit the free choice of the churches. It is, in my view, an untenable proposition, that to ask for counsel, or to seek information from those well informed, is to sacrifice independence. That, because churches do this, "Independency in many parts of England has ceased to exist," is a sentence so brim full and running over with extravagance, that it may well be permitted to stand as its own refutation. But what is the case? Churches now, when without pastors, if they be wise, consult with brethren in whose judgment they have confidence. These are not necessarily members of some committee, nor are they always secretaries. All who hold such offices are not judicious and wise; neither are they very much the reverse, and troubled with insatiable ambitions to manage everything and everybody. But, naturally, the majority of the applications are made to the man in the locality whose counsel is most worth having, in the esteem of those who are seeking such aid. It will not, I hope, be pretended that there is in this, anything like a net work of outside management, which must necessarily weaken the principle of ecclesiastical self-government. To exercise the solemn right that principle creates wisely, is surely worth any risk run in consulting a competent adviser. But, in fact, no principle of independence either is, or can be, weakened by such action. The question I ask, then, is, Why not let well alone? It is not, I hope, pretended that deacons, or church members, or ministers, are to be precluded from having recourse to trusty friends in a time of difficulty. No formation of confidential committees either would, or could be accepted as the substitute for this. Men will seek the wise counsellor they know and confide in. If so, what need is there for a committee at all? The work can be, and will be, as it has been, done without any such creation. Besides, whoever heard of a committee which was composed entirely of the wisest, most prudent, most honest, most conscientious, and most reticent men of the neighbourhood? Folly will have a seat at most boards, and cannot be passed over. But, if we had committees of even the wisest and best, who is there to persuade churches, with their manifold antipathies to individuals, to repair to them? The moral certainty is, that one or another member of such committees would prove to be the very person a church or minister would never dream

of consulting. Once more, if we had laid an embargo upon the consultation of wise friends, and if we had secured our committee of the best, and if we had brought about that happy condition in which the churches would only be too glad to lay their case before such committee, might not the influence be detrimental to the highest life of the churches? How much good results from diversities of gifts and ministrations in the same or separate localities. But, is not the moral tendency of a committee either towards subjection to dominant wills, or to a hardening conservatism? At present, the complaint is general, that committees select the same men over and over again, for public services. It is said to be only by some happy accident, not to say good luck, that new men get their chance of showing what is in them, and rendering the service of which they are capable. There is exaggeration here with which I have but little sympathy. But should we not, at least, be in danger of getting men of one type of character, and largely of one school of thought, over wide sections of the country, through the action of such committees? and might we not have fostered among us, that cringing servility which characterises the seekers of favours, and the bores who care to hang on to a committee's skirts? After all, a friend is one thing, a committee quite another. The one may be harmless, or a minister of good, while the other may be only full of mischief. "A plague on your committees for such purposes," said a friend the other day. The case is one for the free play of individualism, and not for secret conclaves. How ever would my humorous, comical friend, or my philosophical, spiritual dreamer get settled, if he had to run the gauntlet of a committee? No, thank you. We are better off as we are at present. The churches are in good hands. The service rendered by the wise and faithful, to whom we repair, if needs be, could not be improved. In this respect, I say, let well alone. And for the rest, let there be an abatement of the exodus spirit. Let us have more tarrying and continuance, less pilgrimage, and less sojourning for a brief season at Marah, or even Elim. This would bring the matter into manageable compass. My vote will be cast against the sacred interests involved in this case being made over to any committee whatever. I am deaf to the cry of even such a secretary, as I willingly confide in, for "relief," when I know his advice is worth having. When it is not, he will not be much troubled by either churches, ministers, or

Your obedient Servant,

SYDNEY BRIGHTSON.

January 7, 1880.

PROGRESS OF THE METHODIST BODIES.

To the Editor of the Nonconformist and Independent.

SIR.—In your last issue I ventured to suggest that a wider knowledge of other religious bodies, beside being in itself desirable, would sometimes tend to throw light upon denominational problems of home interest. In pursuance of this suggestion, allow me now for a practical purpose, to ask the attention of your readers to the growth and position of the various Methodist bodies.

In the religious history of the last hundred years, perhaps nothing has been more remarkable than the rapid growth of the Methodist Connexions. In the year 1738, by the association of some fifty persons in religious societies, Methodism may be said to have taken its rise. Under the fervent preaching and careful organising of Wesley, these societies rapidly multiplied. In 1791 John Wesley died, but the work continued to grow. In 1797 occurred the first schism in the Wesleyan Methodist body, issuing in the formation of the Methodist New Connexion. Overlooking for the present this division, the results of sixty years of Methodist preaching—for fifty of which John Wesley was himself the principal preacher—appear in the fact that in 1801 there were 825 Methodist places of worship, providing for 165,000 persons. At that time the Independents provided for about 300,000, and the Baptists for about 177,000 persons, or both together for nearly two and a-half times as many as the Methodists. In 1807, ten years after the former, another secession took place, giving rise to the Primitive Methodist body. Again disregarding this division, we find that in the first decade of the present century the Methodists increased at the rate of 80 per cent., and in the second decade they increased at the rate of 85 per cent., then attaining their highest numerical rate of progress; and they provided, in 1821, for nearly 550,000 persons, or for more than three times as many as in 1801. At that time the Independents and Baptists together provided for 802,000 persons, or for a long way short of twice their number at the beginning of the century. In the next two decades the Methodist rates of progress were respectively 68 and 69 per cent. In the last of these periods, viz., in 1835, a third schism in the body gave rise to the Wesleyan Methodist Association: but, overlooking this, in 1841 we find that the Methodist provision was sufficient for 1,564,000 persons, or again for nearly three times as many persons as were provided for twenty years before. At that time the two Congregational bodies provided only for 1,444,000, being 120,000 less than the Methodist provision, and again far short of twice their own provision of twenty years previously. From 1841 to 1851 the Methodist rate of increase was only about 40 per cent., and during this decade, viz., in 1849, the fourth great schism took place, issuing in the rise of the Wesleyan Reformers. In 1851, the year of the religious census, the Wesleyan provision sufficed for 2,194,000 persons, being an increase of 630,000 in the ten years. At that time the Independents provided for about 1,068,000 persons, and the Baptists for 752,000, or, together, for 1,820,000. Their joint gain was 376,000 on the ten years, a number scarcely higher than the excess of the Methodist provision over their own. During these five decades the several rates of increase recorded by the Independents were about 25, 29, 35, 30, and 25. For the Baptists the rates were about 32, 36, 38, 35, and 28. So

that the highest rate of progress attained by both the Congregational bodies was reached between 1821 and 1831, or ten years later than the highest rate of the Methodist bodies. Was this because the impulse to extension, concurrently exerted upon all the bodies, was more quickly felt and acted upon, and comparatively sooner spent, in the case of the highly-organised Methodist connexions, than in that of the loosely-associated Congregational churches?

From 1851 downwards, the official data for decennial comparison are wanting: but the gross results for the period of three decades, now almost complete, may be otherwise obtained. From the published returns of the several branches of the Methodist family, it is possible to ascertain their subsequent progress and present position, collectively and severally; although space forbids present reference to the latter. But it should be noted that in 1857, the Wesleyan Methodist Association combined with the greater part of the Wesleyan Reform Churches to form the United Methodist Free Churches. From these data the Methodist family shows the reduced, but still substantial, rate of progress of 43 per cent. for the period since 1851. Their total provision suffices for 3,138,000 persons, or for nearly one person out of every eight in England and Wales. The increase over 1851 is nearly a million. During the same interval the Independents have increased about 32½ per cent., and the Baptists about 21½ per cent. The figures of a year ago, which most equally compare with the Methodist returns, show a provision by the Independents for about 1,414,000 persons, and by the Baptists for about 914,000, or jointly for about 2,328,000. Their joint increase is rather more than half a million. At the beginning of the century, the two Congregational bodies provided for nearly two and a-half times as many persons as the Methodist bodies. Three quarters of a century later, the Methodist family makes a provision one third greater than the Congregational group. Must there not be something in the adaptation of methods of work to outward circumstances to account for this marvellous relative progress?

Summing up the aggregate returns on a few points, it is impossible not to be impressed by them. The Methodist family proper in England and Wales (not including the Bible Christians or the Calvinistic Methodists), makes use of about 16,000 chapels and preaching-rooms—a number about equal to the places of worship of the Established Church. These chapels, &c., make provision for 3,138,000 persons; and the actual membership connected with them is 658,000. The ordinances of religion are administered by about 3,600 ministers, assisted by nearly 35,000 lay preachers. There are about 40,000 class-leaders, and 214,000 Sunday-school teachers; and the 12,000 Sunday-schools contain nearly 1,400,000 scholars.

No one, I presume, would be found to maintain that the remarkable numerical success attending the various Methodist organisations is merely the result of fortuitous circumstances. It is clear that these bodies must have met actually existing wants, and that their modes of work must, in some respects, possess special adaptation to surrounding circumstances and requirements. Hence I conclude this letter with a question worthy of more consideration by other bodies than perhaps it has received—viz., To what special features in Methodist organisation modes of work is its numerical and evangelistic success to be attributed?

Yours faithfully,
GOODEVE MABBS.

Shepherd's Bush, Jan. 6th, 1880.

THE ESTABLISHMENT AND THE FREE CHURCHES IN STAFFORDSHIRE.

To the Editor of the Nonconformist and Independent.

SIR.—An annual retrospect of local affairs published by the *Staffordshire Advertiser* gives the following information regarding church and chapel-building in that county in 1879: The members of the Church of England have built one church and one mission church, restored four parish churches, laid the foundation-stones of one new church and one mission church, built two new chancels, and commenced the restoration of a parish church—eleven works in all. Then as to the Free Churches: The Wesleyans have restored four chapels, completed one new one, and laid the foundation-stones of three others. The Congregationalists have opened one new chapel, built two mission halls, restored one chapel, and have a second new chapel on the point of completion. The Baptists have commenced or completed four new chapels. The minor Methodist bodies have erected four new chapels, renovated three others, and laid the foundation-stones of three more. The Roman Catholics have erected one new church, and restored two others. This gives thirty works in all for the Free Churches.

Your obedient servant, B. B.

THE LONDON SCHOOL BOARD.

To the Editor of the Nonconformist and Independent.

SIR.—It has appeared strange to many that the Chairman of the Metropolitan Board of Works should have a salary of £2,000 per annum, and the Chairman of the London School Board no remuneration whatever except the honour of his position.

I would not, for one moment, say Sir James M'Garel Hogg is not fully entitled to the amount named, but surely Sir Charles Reed's duties as chairman are quite as onerous, and of equal importance. I know that Sir Charles devotes time, energy, and ability such as is rarely, if ever, surpassed. Under these circumstances I am glad to find that at last public opinion is being awakened to the hardship of Sir Charles Reed's position, and that many of the leading men of the day are doing their best to rectify this state of things.

During the late contest, and even previously, I often heard it stated that "Sir Charles Reed had a salary of £1,000 per annum." This I have, unfortunately, been able to contradict. One is not surprised that erroneous reports sometimes obtain during the heat of a contested election; but that this statement should have found its way into such a work as "The British Almanac and Companion for 1880" is most surprising. In page 142 of that annual, I find the following:—"Looking next at the executive of the Board, we find that out of the fifty members, only one (the chairman) receives a salary—the amount voted to Lord Lawrence and his successor, Sir Charles Reed, being £1,000 a year."

The writer of that paragraph was evidently confusing what ought to be with what is, and I hope that he (as well as many others of your readers) will make his way to Castle-street, Holborn, and affix his signature to the petition "that the chairman of the London School Board be paid a salary," and in future be quite sure that statements made for the information of the public are founded upon fact.

Yours faithfully,

M. B. SUTTON.

Dartmouth-park Hill, N., Dec. 26, 1879.

THE HON. AND REV. BAPTIST W. NOEL AND THE GORHAM CASE.—A CORRECTION.

To the Editor of the Nonconformist and Independent.

SIR.—In a recent issue of one of your contemporaries, there was an erroneous statement of facts relative to the well-remembered trial in which the Rev. G. C. Gorham was the plaintiff, and the Bishop of Exeter the defendant, which seems to me so important that I should be glad to correct it in your columns. It was there said—

"The immediate cause which led to Mr. Noel's secession in 1848 from the Church of England was the trial of a clergyman, named Gorham, for Romish innovations in the Church."

The real facts of the case are as follow:—Mr. Gorham was instituted to the vicarage of St. Just in January, 1846, and during his ministrations there he had often avowed his denial of the doctrine of baptismal regeneration. On his presentation by Lord Chancellor Cottenham to the benefice of Bramford Speke, in the same diocese, in 1847, the Bishop of Exeter at once refused his institution, alleging "that Mr. Gorham was of unsound doctrine respecting the great and fundamental point of baptism." Proceeding were then commenced by Mr. Gorham for the restitution of his rights in the Arches Court of Canterbury, in June, 1848; but there Sir Herbert Jenner Fust pronounced against him. An appeal was determined upon to the Judicial Committee of Privy Council. Here Mr. Gorham succeeded, for this Court of final appeal reversed the decision of the Court of Arches, and reported to Her Majesty—"That the sentence pronounced by the learned judge in the Arches Court ought to be reversed, and that it ought to be declared that the Lord Bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham to the said vicarage of Bramford Speke." It is enough here to add that four members out of six of the Court assented, and, in addition, the Archbishops both of Canterbury and York supported the judgment.

2dly. It is impossible that Mr. Gorham's success at the Court of Privy Council in March, 1850, could have been a cause of Mr. Noel's secession in 1848 from the Church of England.

It is due to truth that the facts should be known, and to the character of an estimable Protestant minister that an unintentional error should be corrected.

I am, &c.,

ROBERT BULGIN.

MINISTERIAL SANATORIUMS OR HOMES.

To the Editor of the Nonconformist and Independent.

SIR.—Since I wrote to Mr. Gallaway I have heard from Mrs. Andrews respecting her home, Newport Villa, Shanklin, Isle of Wight. She wishes me to state that she is disposed, in response to my suggestion, to open her house to all properly accredited Congregational ministers whose names are in the Year-Book. And, moreover, to meet the desire of some, she is disposed to set apart a room for any to indulge their weakness as smokers. The terms otherwise will be as Mrs. Luke's—viz. duration of stay two or three weeks, payment weekly at the rate of one guinea for board and lodging.

It is advisable for brethren needing rest or change to take it as soon as possible, and as these ladies have kindly offered thus to facilitate their doing so, it is hoped their kindness will be appreciated by many availing themselves of it.

As Mrs. Andrews' home will not be available till Lady-day, I may just observe that her address till she returns to the Isle will be Granville Villa, Northumberland-park, Tottenham.

I am, Sir, yours truly,

J. SCOTT.

Therfield, near Royston, Jan. 2, 1880.

[There were two unfortunate errors in Mr. Gallaway's letters on the above subject last week. For "Mr. Sutton," the name should have been "Mr. Scott," and the word "co-operation" should have been printed for the unintelligible one used.]

THE DISTRESS IN SPITALFIELDS.

To the Editor of the Nonconformist and Independent.

SIR.—Three superintendents of mothers' meetings, as many Bible women, nurses, visitors of sick persons, tract distributors, and missionaries are looking to me for help to relieve the many distressing cases known to them. I shall be pleased to become the almoner of the bounty of your readers whose hearts may be inclined to feed the hungry and to clothe the naked. Yesterday morning, in the Ragged Church, Mile-end New Town, at ten o'clock, by the assistance of the London Samaritan Society, bread and cocoa were provided for 140 destitute creatures. Outside the building a crowd of famished-looking men assembled in the hope that they might be fed by such frugal meal.

I remain, yours faithfully,

W. TYLER.

247, Hackney-road, E., Dec. 29, 1879.

Literature.

GERMANY, PRESENT AND PAST.*

No one can charge Mr. Baring-Gould with lack of literary courage. He seems to be ready to tackle any question, however easy, comprehensive, or profound. Nothing comes amiss to him—travels, biography, philosophy of religion, lives of the saints, mediæval and rabbinical legends, and the subject of the work which it is "now our business to review. Whether his ventures are always a success is another question. We rather doubt it. He tries his hand at too many things to do any one of them thoroughly well. If he were to concentrate his energies, there is no reason why he should not produce something that would powerfully influence his generation and live. As it is, an uncharitable critic might accuse him of a restless anxiety to keep himself before the public. We, for our part, think that he is led astray by real versatility and genuine interest in all sorts of subjects. The work whose title is given above is, in all conscience, ambitious enough. Germany, from south to north and from east to west,—Germany Present and Past; Germany, its Nobility, Laws of Succession, Peasantry, Marriage Customs, Women, Forests, Education, Universities, Army, Stage, Music, Kulturkampf, Protestantism, Labour Question, Social Democracy, Culture, Architecture, and—STOVES,—all in two post-octavo volumes of together 767 pages! Imagine that! What more can a reader or publisher desire? Well, this is the day of small books on great subjects. Everything is treated in primers, so that, after all, Mr. Baring-Gould may not be guilty of any very great folly. For our own part, knowing some little about Germany, we confess to having taken the work up with a certain feeling of wonderment, perhaps with a wee bit of distrust. Be that as it may, we cheerfully allow that Mr. Baring-Gould's book is very readable. The pages glide by with unusual rapidity. Not only has he brought together a large mass of really good material—whencesoever drawn—but, in the main, he has grouped it well, and so skilfully put in here and there picturesque touches, humorous turns, piquant anecdotes, and bits of scandal, that most readers must needs be loud in his praises. He is also evidently wishful to do full justice to Germany; to its strengths and weaknesses, its excellencies and its defects, save, perhaps, with one exception, to which we shall specially refer further on—an exception due possibly to the twist which high ecclesiastical pretensions are apt to give to otherwise candid and large-hearted writers. But whilst we allow the existence of the wish, we suspect that Germans will pray to be saved from their friends.

Perhaps the most satisfactory chapters are those on the Nobility, Peasant Proprietors, Laws of Succession, Women, the Army, and the Stage; though even we have been able here and there to detect errors, as for example, when he speaks of Anhalt Köthen and Bernburg as "mediatised or gone into limbo" (p. 31)—whatever the latter expression may mean—when the truth is, that in consequence of failure of issue, they have fallen to another branch of the same family, Anhalt Dessau, with which they now constitute together one Duchy of Anhalt. There are also gross exaggerations, as when he says in the chapter on women that "on the earliest scent of an authoress, critics have set themselves round the publisher's door like terriers about a rat-hole, waiting to fall on and worry the poor little production when it appears" (p. 225), language—more lively than elegant—which no one could or should use who is familiar with the German literature of the last half-century. Nor should he describe German ladies so generally as "fretting out their little lives, because they are denied the right to execute their proper mission." It is simply not true, save of the unmarried, specially those who are blue stockings.†

The sections on Education and the Universities contain a fair amount of valuable information; but there are various traces of hasty generalisation and inexactness. His picture of village schoolmasters is a very idealized affair—"intelligent, well-bred, and full of interest in political and social questions, and always ready to impart local information on antiquarian and historical subjects, or matters of natural history" (p. 285). They are a worthy set of men; but it is absurd to describe them thus. The following authentic story will illustrate a part of Mr. Baring-Gould's description. The late *Probst* Nitzsch, of Berlin, when professor at Bonn, had to discharge the duty of educational inspector. On one occasion the children of a country school replied to a ques-

* Germany, Present and Past. By S. Baring-Gould, M.A., author of "The Vicar of Morwenstow," &c. In two volumes. (London: C. Kegan Paul and Co.)

† If the statement that "the husband's present to his (newly-married) wife is invariably a cookery book" be more than a heavy joke, it is incorrect: perhaps some one has been "having Mr. Baring-Gould on."

tion in natural history by reciting a series of names the last of which was *dergl*. Not understanding to what animal the last word referred he had the answer repeated; but the same series of names was again turned off, *a la* barrel organ. As he did not wish to run the risk of embarrassing the schoolmaster he let the thing pass till the children were dismissed, and then asked, "What sort of an animal is the *dergl*?" "I really don't know," replied the schoolmaster, "but it is here in the book." "Show it me," said Dr. Nitzsch. On looking he found that the poor man had taken the abbreviation of the word *dergleichen* (*dergl*), which means "the like," for a new species of animal. In commemoration of this absurd mistake, Dr. Nitzsch named a favourite dog *Dergl*, and used to tell the story with great glee for many years afterwards. There are many other slips in this part of the book, but we have only space to refer to the following. At the universities the so-called *publica* lectures are not open to "all persons" (327); nor are the *privatissima* "nearly always gratis;" nor do students wear "caps and scarves according to their social grade;" nor is it fair to say that "University Professors are most jealous of their comrades (*sic*) making money by their knowledge and selling (!) their science." It is true, there is little private "coaching;" but the reason is, that it is not considered honest in Germany to take a salary for instructing students in the various branches of knowledge, and then leave the actual work to be done by "private coaches," as in Oxford and Cambridge. Mr. Baring-Gould is fond of digressions; but about the worst case is to be found in the chapter on education, where no fewer than eighteen out of forty-eight pages are devoted to the experiences of a German usher in English private schools.

It is somewhat surprising to find that whilst fully seventeen pages of the chapter on the Stage are devoted to a Frau Neuber, Lessing receives only two or three passing notices, and that no mention whatever is made of the many eminent actors and actresses of the last twenty-five years.

Will any one believe it possible for a clergyman to write on music in Germany without including its Church music? Yet this is the case. Does Mr. Baring-Gould suppose there is none but the chorales whose beauty and power are so frequently obscured by the drawing way in which they are sung? If so, we advise him to consult, amongst other authorities, Professor Schöberlein, of Göttingen. There is scarcely an allusion to it but the one where he speaks sneeringly of two or three thousand persons attending the *Dom* in Berlin "merely for a musical treat" (II. 161), as though, even if it were true, such a thing was unknown in English cathedrals. Besides, it is not true; for if it is possible to judge of congregations by their looks and demeanour, we can testify that there are few more devout assemblies anywhere than those which fill the *Dom* in Berlin from Sunday to Sunday; nor are there many preachers more able and faithful than the Royal Chaplains who minister to them. A chapter on German music with scarcely a notice of German songs is also a curious thing! But Mr. Baring-Gould regards Wagner's music as a "new revelation" (99):—that accounts for much!!

The faults which have so far been touched upon—we have given merely a selection—are slight, however, compared with those which mark the chapters on the "Kulturkampf" and "Protestantism." As our space is well-nigh exhausted, we shall pass over the minor mistakes, misrepresentations, and exaggerations of this portion—such as that "the Catholics do not fall short of the Protestants in education" (120); that Protestant clerical students are allowed to live in *colleges*, whilst this is forbidden to Roman Catholics, a confusion of what is really little more than a lodging-hall with "Seminary"; and that if Ultramontanism exist in Germany (on p. 114 he says "it scarcely exists" at all), it is the fault of the State (117) and confine our attention to his account of the union of Lutherans and Calvinists.

On p. 141 he tells us that "in 1839 the King of Prussia suppressed Calvinism and Lutheranism, and established a new Evangelical Church on their ruins, with constitution and liturgy, chiefly of his own drawing up." Again, on p. 170, we learn that "the king determined to establish intercommunion, if not compulsory unity, and in September, 1817, he ordered his Court Chaplain, Eylert, to issue a proclamation to the people that the king was resolved to unite the two confessions in one outward Evangelical Church, without dogmatic creeds and standards. Eylert was given two days for this; and then the Royal Order appeared founding the union. The work began in 1817, was completed by a Cabinet Order in 1839, when the King of Prussia abolished the very name of the Protestant

Church, amalgamated Lutheranism and Calvinism into a new establishment called the Evangelical Church, without any precise doctrine, and with a service and liturgy of his own composition."^{*} Further, at page 181, we are told that "The United Evangelical Church of Germany is creedless."[†] Let us see what are the actual facts of the case. In a Cabinet Order of the year 1798, the idea of a union, "regardless of the abiding differences" between the two Churches, had been characterised as desirable. In 1813, stirred up by a pamphlet from the pen of Bishop Sack, the King expressed his desire that a union might be brought about; but took no steps because of the war in which he was engaged. At the 300th anniversary of the Reformation, September 27th, 1817, he issued an *Erlass*, in which he expressed his wish that "the godly work of the union of the two confessions, which had hitherto been hindered by the spirit of Sectarianism, might, now that there was a disposition to set aside the non-essential, and to affirm the essential, in Christianity, as to which both Churches are agreed, be brought to pass." His intention was, that the two Churches should constitute one newly-quicken Evangelical Church, neither absorbing the other; that the union should be so effected as not to interfere with "the rights and liberties of either of the two Churches;" and that "nothing should be forced on the Churches by mere enactment." Up to this time, be it remembered, each of the Churches had had its own specific confession or confessions of faith, to which its ministers were bound at ordination, and the chief differences related to the Sacraments.[‡] The King's original design seems to have doubtless been to establish full intercommunion and co-operation on the basis of the consensus of fundamentals; but owing to the opposition which his scheme encountered it was never fully carried out. For the sake of calming minds that were uneasy, a Cabinet Order was issued in 1834, explaining that "the end and meaning of the union was not the giving up of the existing confessions of faith, nor the setting aside of the authority of the several confessions of the two Evangelical Churches; but that entry into the union is a simple expression of the spirit of moderation and mildness, which will not allow the differences as to individual points of doctrine to interfere with external fellowship between the two Churches."[§] We have no space for further detail; but what has been advanced will suffice to show that Mr. Baring-Gould's assertion that the Evangelical Church of Prussia was made creedless by the union is simply not true. His statements regarding the effect of Union in other German States are equally Beaconsfieldian. There is much more in this part of the work that deserves reprobation both as to matter and manner; but we must now conclude with the expression of the hope that if it reach a second edition, the author will have the decency to avoid misrepresentations of an important section of the great Reformed Church.

* The clause beginning "with a service," &c., is a sample of Mr. Baring-Gould's occasional slipshodness of style.

[†] There is no such body as "The Evangelical Church of Germany;" it is hoped that some day the several Evangelical-Lutheran, and Evangelical Reformed, and Evangelical United Churches may form one Evangelical Church; but it is still a hope.

[‡] See Winer's "Comparative Darstellung des Lehrbegriiffs," &c.; or Schaff's work on the Creeds.

[§] Herzog's "Real-Encyclopædie," vol. 16, p. 711.

THE DISCOVERER OF THE NORTH-EAST PASSAGE.*

The book which we have the pleasure of now introducing to our readers is sure to find a place on the shelves of naturalists and others interested in geographical exploration; it deserves, for the adventures it records and the charm of the narrative, to be ranked among the most interesting productions of the present literary season. We owe Mr. Leslie thanks for the speed with which he has issued it. On the 2nd of September, Professor Nordenskiöld telegraphed from Yokohama that he had succeeded in making the first North-Eastern passage between the Atlantic and Pacific Oceans; Mr. Leslie's preface is dated September 30th, and in October his book was in the market. Our readers may, therefore, be sure that, in procuring it they are making the latest results of Arctic exploration their own.

The English reading public has, for many years, been mostly concerned with the North-West passage. The northern nations of Europe have, however, never wholly abandoned the idea of pushing through Behring's Straits from the other side. Professor Nordenskiöld's expeditions to the Yennissej river in 1875 and 1876 strongly impressed on him the practicability of completing the voyage round the north coast of Asia, if only he were furnished with a steamer fit to brave the storm and ice of the

Arctic Sea; and started sufficiently early in the year.

"A warm and only slightly salt surface-current runs from the mouths of the Obi and the Yennissej along the coast in a north-easterly direction, and, afterwards, under the influence of the earth's rotation, in a more easterly course. Other similar currents proceed from the Olenek, Lena, Jana, Indigirka, and Kolyma, which all pour their waters, more or less warmed during the hot summer of Siberia, into the Polar Sea, and make it, during a short season of the year, nearly ice-free along the coast. It was a correct apprehension of these facts which led Nordenskiöld to draw up the programme of this expedition."

His expectations proved remarkably accurate. Leaving Tromsøe on the 21st July, 1878, he was at the mouth of the Lena at the end of August, and hoped to reach Behring's Straits by the end of September. He had actually arrived at the northernmost part of the Straits on the 28th of September, when a north wind began to blow, "at first with violence, but afterwards more gently, heaping up greater and greater masses of ice along the coast, and by degrees bringing down the temperature to 26 deg. C. By the 25th November the newly-formed ice was nearly two feet thick, and there was no longer any hope of getting free before next summer." "When we were frozen in," writes Nordenskiöld, "there was ice-free water some minutes further east. A single hour's steaming of the *Vega* at full speed had probably been sufficient to traverse this distance, and a day earlier the drift-ice at this point would not have formed any serious obstacle to the advance of the vessel."

For 264 days the party was detained in winter quarters, and the time was spent in making magnetic and meteorological observations, and geological, botanical, and zoological researches. We hope the results of this winter's work may be given, without unnecessary delay, to the English public. No scurvy appeared among the members of the expedition; they had abundance of fresh meat, and in consequence of their place of imprisonment being so far south, almost on the Arctic circle, there was no dark period, the upper limb of the sun being visible on the shortest day. On the 18th July the *Vega* was released, "and passed East Cape, Behring's Straits, on the 20th, having thus been the first to accomplish the North-East passage."

Independently of the scientific results of the expedition, Professor Nordenskiöld anticipates commercial results of a very high value.

He has established the practicability, the comparative ease, of approaching the mouths of the great Siberian rivers from both the Eastern and the Western sides. And the natural resources of Siberia are large and various. Coal, minerals, grain, mammoth-tusks, timber, fish, and cattle will all be furnished abundantly, so soon as they can be easily transported to markets. Even wine is produced in Siberia, for its rivers have their origin far away in the sunny south. The Russian Government so highly appreciated Nordenskiöld's first journey to the Yennissej, and his demonstrations of the ease with which Siberia may be laid open to commercial enterprise, as formally to thank him for his service to the nation; and that, notwithstanding the pronounced Liberalism which had previously brought him into trouble. The two chapters describing the Siberian expeditions are full of interest; they awaken hopes of a new and great future for the Russian people. If nations would only learn wisdom—as we trust they will when the mad and sinful war passion now afflicting Europe has spent itself—Siberia, rather than Central Asia, would be the sphere of the ambition of the Court of St. Petersburg. Humanity would rejoice at the turning of that dreary prison-house into a "garden of the Lord."

The longest chapter in the book, and the one containing most of the thrilling interest which arises from the details of Arctic adventure, is that describing the expedition of 1872–3, when Nordenskiöld and three ships' crews wintered in Spitzbergen. It would be no unfit emplbyment for one of these holiday winter evenings to read again of the perils of a long Arctic night. The courage, the patience, the ceaseless activity and fertility of resource displayed by Nordenskiöld and the men who accompanied him are admirable; and there is much here of scientific interest and value. The notes on the distribution of animal life will attract the zoologist; the botanist will read of the plants which he may have gathered on Swiss and Scottish mountain-tops, and by the road-sides of the Norwegian felds, in their most northerly habitat. And the physicist and meteorologist will find discussions on the formation of ice-crystals and notes on "cosmic dust." The rapidity of development under the Arctic sun is surprising. The snow begins to disappear in June; on the 11th of June the Polar willow opens its buds, eleven days after *Saxifraga Oppositifolia* is in flower, and on the 22nd of June *Draba Alpina*, the scurvy grass, *Cardamine bellidifolia*, *Saxifraga cernua*, with *Oxyria*, are in

* The italics are ours. Note the uncertainty and vagueness of the language.

^{*} The Arctic Voyages of Adolf Erik Nordenskiöld 1858–1879. With Illustrations and Maps. London: Macmillan and Co.

full bloom. A space of four weeks made such a difference in the condition of the reindeer that the Swedes could scarcely believe them to be animals of the same species. "Then they were so lean, as if they had consisted entirely of skin, bone, and sinew; these, on the contrary, might have competed as fat stock at an English cattle show, for the largest rein had a layer of fat four to five inches thick on the loin." The climate of Spitzbergen has a remarkable effect on animal and vegetable substances. One of Parry's depôts was opened, containing "a chest of wood, lined with lead, cartridges and loose powder, all in good preservation, and eleven hermetically-sealed tins. In one of the latter, on its being opened, was found roast meat, imbedded in jelly and fat, that tasted as well as if it had been placed there the day before." The wood also was scarcely at all affected by the air. Parry's dépôt was formed in 1827, and was opened thirty-one years after. Carcasses on the beach, though exposed day and night to the direct action of the sun's rays, had no sign of putrefaction, and the entomologist of the party could not capture a single fly or other flesh-loving insect on them.

We had marked other passages for quotation, but we must forbear. An exceedingly interesting biographic sketch of Nordenškiöld forms the first chapter of the volume; and a valuable medical report on the Expedition of 1872—73, is given as an Appendix. The book has been compiled by Mr. Leslie mainly from Swedish memoirs and books, a copious list of which concludes the volume.

THE GROUNDWORK OF BELIEF.*

FROM the title of this work we should expect to find in it a metaphysical or psychological inquiry into human nature itself, to ascertain what and whence is that "religious sentiment" which even unbelievers now acknowledge to be universal; but it contains no such inquiry. We should likewise expect to find it very clear and precise in its terminology and argumentation; but we cannot say that it is. The work is dedicated to the Orthodox, but from a feeling more resembling contempt than respect. Who are meant by the Orthodox is not plainly stated, but we do not find much difficulty in making the discovery for ourselves. Speaking generally, it is those who are possessed of "the death-dealing spirit of dogmatism." But then, our author is himself as dogmatic as need be, only he is dogmatic in maintaining that which is negative rather than that which is positive, and when he maintains aught that is positive, it is only that which he believes to be common to every religion under heaven. The Orthodoxy or dogmatism—for in his terminology the terms are convertible—against which he wars, is that which will not consent, on any consideration, to surrender the unique claims of Christianity as a Divine or Supernatural faith. The final object of his treatise, "to use his own words," is an earnest appeal to the Orthodox to step aside a little out of their self-complacency and from the position of spiritual superiority which they claim, to place themselves as far as possible on a level with the infidel, the atheist, and the agnostic, as men and brothers, and to see what they can do to draw closer, or indeed, and alas, to begin to strengthen the bonds of union." If this were an exhortation to charity, even towards the uttermost opponents of the Christian faith, or an exhortation to sympathy with the difficulties of honest doubters, we might listen respectfully. But when we are asked to come down from our position, not of "self-complacency," but of faith in a living God, and in a Divine Christ, to stand on the platform of "the infidel, the atheist, and the agnostic," and to "strengthen the bonds of union" with these deniers of our faith, we listen only with amazement. The man who invites us to so incongruous a fellowship does not understand things that differ, although they differ *toto caelo*. "Men and brothers" the atheist and the Christian are, in their common humanity and in social life; but "men and brothers" religiously they are not, they cannot be. No argument, no persuasion, can annihilate the spiritual gulf which separates them. The Apostle Paul, who has bequeathed to us the finest description of "charity" ever written, spoke the language of common sense when he said, "What communion hath light with darkness? What part hath he that believeth with an infidel?" "It is difference of beliefs that divides men," says Mr. Candler, "and my main object is to bind orthodox and unorthodox with the cord of common sympathy." Paul evidently regarded such a task as hopeless, not because of human infirmity or even of human sin, but because of the mutual and essential incompatibility of the two opposites. For, be it remembered, that by the Orthodox are meant not

a narrow set or sect of Christians, but Christians as such, and in the unorthodox are included those whom Mr. Candler himself describes as "infidels, atheists, and agnostics." By all means let there be charity, but as to binding these diverse classes "with the cord of common sympathy," we can only wonder at the intellectual obtuseness which can imagine it possible.

In Mr. Candler's dedication and address to the Orthodox, there is not a little that is self-contradictory. But we must hasten on. The address concludes with "four aphorisms," which we quote verbatim:—

"It is better to believe erroneously than not to believe at all—to be an unconverted Paul than to be a savage."

"It is better to love unworthily than not to love at all."

"It is better to trust unworthily than not to trust at all. Even a dog who trusts a brutal master is better than a monkey."

"A mistaken notion of duty is better than no care of duty at all."

These are aphorisms in respect to their brevity, certainly. But without requiring that an aphorism should be self-evidently true, it should at least have a verisimilitude sufficient to commend it *prima facie*. But we doubt whether any of these four, except perhaps the last, has even such an appearance of truth as will secure it the most temporary credence. Each of the three first at once provokes question. And the assertion of these three propositions as "aphorisms" which so commend themselves to the author as not to need any argumentative support, does not bespeak for his judgment much confidence or respect.

Mr. Candler proceeds with a show of logical, sometimes mathematical, precision, to state "Principles" in which he finds the "Groundwork of Belief." The fourth and fifth are these:—" (4) If any proposition, everywhere, and by all men, always has been, and always would be, held to be true, that proposition is certainly true. (5) We can make no absolute assertion that any proposition is true which has been denied (by reasonable and sober men)." Such a *groundwork of belief* as these propositions lay can scarcely be called *terra firma*. And Mr. Candler, is conscious that the path over which he tries to guide us is not without bogs, from which, however, he does his best to save us.

In the first of these two propositions will be recognised the well-known formula of Vincentius Lerinensis:—"Quod ubique, quod semper, quod ab omnibus creditum est," with an important addition. Our author adds to "what has been everywhere always, and by all men believed," the words "and always would be." But who is to judge of the "always would be"? By what test shall we determine what "always would be" believed? Is it by what always has been? If so, the "always would be" is unnecessary. If it is not unnecessary, it renders the appeal to what "always has been" unnecessary, for it appeals to an intuition in the human mind, and restricts the "principle" of the proposition to "necessary truths," and necessary truths do not need the support of the Catholic formula.

The second of the two propositions really nullifies the first. Mr. Candler himself says:—"We cannot prove that there is any proposition which has never been denied by sober and reasonable men; and it is certainly true that the vast majority of propositions which have generally been held to be true have yet been denied by some one or more sober and reasonable persons."

We cannot follow our author in his attempt to buttress propositions whose virtue is a universality which, it is confessed, they do not possess; and to rest upon them such doctrines (we must not say dogmas) as these:—"There is one God, the Governor of the Universe, perfectly good and perfectly wise," and "There is a life to come," in the face of the acknowledged fact that these doctrines have been, and are, denied by some "sober and reasonable persons." Much of what is said in support of these doctrines is true, but the necessity there is for saying it, only proves the insufficiency of the "groundwork of belief" which our author finds in his modified form of the old Catholic formula.

Our author's "conclusion of the whole matter" is thus stated:—

"To apply our test, then:—Those propositions must be considered essential which are found in common in the sacred books of the Jews (the Old Testament and the Apocrypha), the Christians (the New Testament principally), the Mahomedans, the Brahmins, the Buddhists, the Chinese, the Persians, the Parsees, and in the mythologies and philosophies of the Greeks, the Romans, the Egyptians, and others. Those propositions must be considered non-essential which are confined to one or to only a few of them."

This is Mr. Candler's theory of "Comparative Theology." Its issue, so far as Christianity is concerned, is this,—that whatever it contains or teaches that is not contained or taught in Brahminism, Buddhism, Parseeism, Taoism, and all the old mythologies, is "non-essential." We cannot assert for Christ even that He had a Divine commission. Mr. Candler should know that it

will require a very different "groundwork of belief" than that which he expounds, to induce Christians to accept this conclusion; and the "self-complacency" with which he scorns their "dogmatism" adds nothing to the force of a reasoning which is throughout illogical and self-inconsistent.

Even here, in the application of his test, he is inconsistent with himself. "The essential *Theological propositions*" which his test yields him "are (he says) that a good God is the moral Governor and Father of the universe, and that He will bless us now and hereafter with a blessing pressed down and running over if we do His will, and will be alienated from us if we reject Him." And this while he confesses that Buddhists "do not recognise a God in any correspondence with the Western apprehension of the word, or immortality accompanied by individual consciousness or activity." But then—strange logic—"the moral, and, generally speaking, the spiritual aspects of Buddhism leave but little to be desired." And this shall make amends for the absence of God and Immortality from the Buddhist creed! The argument is this:—Those propositions are essential, and those only, which are found in the faiths enumerated, including Buddhism. God and Immortality are not found in Buddhism. But still God and Immortality are essential, for the ethics of Buddhism are good. The theory which needs to be eked out and worked out after this fashion cannot be worth much. And it would be easy to show that the propositions which Mr. Candler deduces from a comparison of all the world's religions are, for the most part, rather imported by him from Christianity into these religions than fairly deduced from them. And those who can appraise at their true value the argumentations of his book will not be shaken in their faith that Christianity has not only superior but exclusive claims.

JUSTIN McCARTHY'S NEW NOVEL.♦

"THE Destinies seemed to have resolved that Gabrielle Vanthorpe should never do a kindly thing nor speak a kindly word, but that some result perplexing to herself should come of it." That, in little, may be taken to express the central motive of "Donna Quixote." But in one respect the title is unfortunate. All the evils against which Gabrielle tilted more or less persistently were not windmills; had they been so, Mr. McCarthy's story would have been wholly wrecked, instead of only half spoiled. He has aimed at uniting tragedy with a sort of subdued society-caricature, and in the effort to subdue each, so as to gain tone, has become too neutral and motiveless. What a pity it was to set going such an admirable female villain as Paulina Vanthorpe might have been, merely to end in collapse in stupid self-surrender in a police cell! And then, was it really worth while to show such a complete study in the development of feeble, nerveless jealousy in Robert Charlton, in order to outrage all probability in finding safe shelter for him in such a way at the end, merely to show how poor poetic justice may be blindfolded and kicked aside.

Gabrielle, the heroine, has been the childish companion of Albert Vanthorpe, who, while yet a youth, falls in love with her and asks her to marry him. This surprises her, for she has never thought of him in that light at all; and she tells him so—to yield only when pity, which, as the poet says, "is near akin to love," comes into play, and he is, in fact, dying abroad. She goes there to satisfy him, and, in a sense, to satisfy her own heart, too; is married to him, and is a widow a few days after, the heir of all his wealth—and whether that shall prove a heritage of woe to her or not is the problem of the story. At the bedside of her husband she meets once again his mother, who in old days had been like a mother to her, and who now hates her as if she had guiltily shortened her son's life. Mrs. Vanthorpe (later Mrs. Leven) is admirably sketched in her inconsistencies and obstinacies; and Major Leven, her second husband, is an admirable foil to her. No sooner does Gabrielle return to London, mistress of her own resources, than she gathers round her a band of strange compatriots, whom she would help in every possible way. One of the funniest things in the book is the argument of Claudio on the Woman's Rights' side, into whose weakness Gabrielle most dexterously penetrates, giving her advice good as that of a Socrates; but Gabrielle is, indeed, too much of a beautiful Socrates in petticoats, a kind of modern Hypatia-Socrates, indeed, with a touch of Tennyson's Ida, as we suppose Mr. McCarthy meant her to be. She makes mistakes in her philosophic philanthropy and the choice of disciples in her school of wisdom; but she does not succeed so ill after all, for, by entering upon paths which she would never otherwise have been led into, she meets the man of

* The Groundwork of Belief: Being an Inquiry into the Origin and Foundation of the Religious Sentiment. By H. Candler, M.A., Mathematical Master of Uppingham School. London: C. Kegan Paul and Co.

♦ Donna Quixote. By Justin McCarthy, Author of "Dear Lady Disdain," "Miss Misanthrope," &c. Chatto and Windus.

her heart, whom she loves at first sight as he loves her at first sight, when he was living in rooms in the rickety Providence-row, though a gentleman of property and the brother of a rich baronet. Her husband had had a brother Philip, who had quarrelled with his mother and gone abroad, making a miserable marriage, and much turns on the conduct of the widow of this Philip, who is, indeed, very essential to the machinery of the story. But how all these persons come to relate themselves together the reader must find out, by a perusal of this amusing novel, if he is curious. The subordinate characters are all capital—Lady Honeybell, Janet Charlton, Mr. Lefussis, and the rest. All that our space will permit us to do in the way of extract is to give this short passage, which exhibits Claudia pouring her grief into Gabrielle's ear over her mother's defection from the "cause" in having married an American:

"Well, Claudia," Gabrielle said, "I suppose your mother understands what she needs for her own happiness better than any one could know for her. It is not much of a loss to you—I mean she was not much with you."

"No; our ways were very much apart. It isn't that I feel so much about. It is the growing up of a principle. Why must there be nothing but marrying? There was a friend of mine—a man—oh, such a valued and useful friend, so full of principle and high purpose, such a noble creature! We all so respected him. I mean, we women who think deeply on our position and our future. He went with us in everything. And now what does he do? He wants to get married! Nothing will do for him but to talk of getting married!"

"Another grievance," Gabrielle thought. Perhaps in her heart poor Claudia felt too warmly towards this model man; and now he proposes to another! No wonder the poor little maid is rather sore on the subject of marriage. "I suppose it is the common weakness of humanity, Claudia. You must forgive us all. And this misguided friend of yours—is he married?"

"Oh, no!" Claudia said, indignantly, and with a slight flush on her cheek; "oh, no, he is not indeed!"

"Was he refused, or was he reasoned out of his folly?"

"He was refused; he was refused in the most decisive manner. He will not attempt such a thing again, I venture to think."

"Poor fellow! I am quite sorry for him. Who was the girl? Is it a secret?"

"I was the girl," said Claudia. "I told him what I thought of his offer. I was in no mood for such things just then—he came to me the very moment after I had received mamma's letter announcing her marriage."

"That was an unlucky moment, indeed," said Gabrielle, hardly able to repress a smile. "But if I knew him, Claudia, I think I should advise him not wholly to despair. I think I should recommend him to approach you at some other time, when the effect of your mamma's announcement is not quite so strong on your mind. You speak so highly of him, that I am sure he must be worthy of you, and would make you a good husband."

"I always thought highly of him till that moment," Claudia admitted. "I thought he had too earnest a soul for such weakness as that. I told him so."

"Ah, well! I don't think, somehow, he can feel quite despondent," Gabrielle said. "If I should ever come to know him, I shall tell him what I think he ought to do, Claudia."

Gabrielle felt reassured as to the future of poor Claudia. It did seem hard on the child at first that her mother should have married again at such a time of life and left her. But Claudia's subsequent revelation made things look brighter. The noble young man with the earnest soul will ask again, Gabrielle thought; and Claudia will prove an adoring wife one of these days, and her sisters in the cause will mourn over her fall.

Many of our readers have, no doubt, witnessed on the stage the *mal-à-propos* effect of a piece of scenery which will not successfully shift, but leaves the slightest opening at the point of junction, to which the eye will unwittingly and persistently travel. All the individual pieces have been well painted, elaborately prepared, and, in intention, they are well put together; but a chink reveals what was not meant to be revealed. To some extent this is the case with "Donna Quixote"; it is very clever, full of knowledge and resource; now and then we are delighted with some clever touch, some passage indicating more than usual insight into the human heart and its mixed motives; and the style is throughout polished, easy, and graceful. But it appeals to our ingenuity, and is not quite ingenious enough; it affects to penetrate deeply into some of the tendencies of present-day life, while it only skims the surface, and is now and then too obtrusively satirical where it should have been serious to gain the required effect. With all its drawbacks, however, it is a work of decided genius; the author has a peculiarly delicate way of gradually unveiling some of the more secluded corners of the human heart, and, if he would aim less at half-hidden satire and unexpected and half-sensational episodes, would write a story that we think would take a place apart. His great error in the present case is that he has attempted to attain too many ends, and if his "purposes" have begun to conflict somewhat with each other before he ended, that is only evidence, after all, that his materials and resources are far beyond the common.

Elizabethan Demonology. An Essay, &c. By THOMAS ALFRED SPALDING, LL.B. (Chatto and Windus.) Mr. Spalding has brought together, in this small volume, the results of very curious and intricate research. He has studied the Elizabethan writers, and Shakespeare espe-

cially, with the view of finding the nature of their belief in devils, and, therefore, the nature, more or less, of the common belief. Of course, it does not follow that the higher mind was less superstitious than the lower, beliefs of this kind depending not alone on knowledge or ignorance, but on the order of the imagination and the nervous sensitiveness. When Luther saw the devil he was simply in a state of highly-wrought nervous excitement. But Mr. Spalding gives other reasons for what appears to be the cause of this belief. The best portion of his work, however, is the illustrations of what were supposed to be the functions and powers of evil spirits; the worst portion is that in which he attempts to trace the change in Shakespeare's own belief in regard to this subject. He sees the last change in Prospero. When is this sort of discussion to end?

The Person of Christ in the Perfection of Humanity viewed as a Proof of His Divinity. By PHILIP SCHAFF, D.D., LL.D. (James Nisbet and Co.) In one respect we are disappointed in this work. It is a rhapsody, a breathless rhapsody, instead of a calm argument.

Nothing can be more unsuited to meet the scepticism of the present generation than rhapsodical writing. We say this, not because we have not enjoyed Dr. Schaff's work, not because we think there is no place for rhapsody in the Christian religion, but because the style that he has chosen is not the style which will answer the purpose which he has in view. The subjects treated are the childhood and youth, training, public life, freedom from sin, intercourse with men, virtue and piety, testimony concerning Himself, &c. Dr. Schaff also discusses the false theories concerning Christ, and here he is a little more restrained in manner. The "Critical Notes" are the best portions of this book. They are the productions of a scholar, which we all know Dr. Schaff to be, into which heat and enthusiasm have not entered. The "Impartial Testimonies," such as of Rousseau, Renan, and Napoleon, are pretty well known.

Seek and Find. By CHRISTINA G. ROSSETTI. (Christian Knowledge Society.) At first sight this work seems to be of more value than it really is, but when we come steadily to read we find that it is little else than a stringing together of texts, such as may be done by anyone with the aid of a concordance and an amplification of the sentiment of the texts. Thus, under the head of "Wind," the verses in the Scriptures in which wind is mentioned are strung together, and so on. The book, however, is of value for its devotional spirit and its encouragement of meditation on the works and worship of the Creator.

The Patriarchs. By the Rev. W. HANNA, D.D., and Rev. CANON NORRIS, D.D. (Cassell, Petter, and Galpin.) Dr. Hanna has written upon Abraham, Isaac, and Jacob in this volume, and Canon Norris on Joseph and Moses. We are obliged, because it is necessarily forced upon us, to contrast the two modes of treatment. Dr. Hanna is exceedingly dry, and brings little or nothing out of the grand Biblical narratives that is not immediately obvious. His narratives are somewhat wordy amplifications, although he is very minute and clear in geographical detail, into which, however, many readers will feel it to be impossible to follow him. Canon Norris's style, on the contrary, is animated, vigorous, and what would be styled "good reading."

The School of Grace, by W. M. H. AITKEN, M.A. (J. F. Shaw and Co.), consists of lectures by a well-known Christian exhorter on the "Distinctive Privileges and Blessings of the Christian Dispensation." These are illustrated throughout the volume in the author's well-known style.

Lessons on Genesis, by the Rev. W. SAUMAREZ SMITH, D.D. (Church of England Sunday School Institute), are, while devout, singularly devoid of information, especially when we consider that they are published for the use of Sunday-school teachers.

The Teacher's Parables, by SPENCER MURCH (W. Whittingham and Co.), is an exposition prepared for a Bible-class. We see nothing superior in it. The author has re-translated the parables. He would not have done this if he had thought he had not improved upon the present translation. What does the reader think of this?—"See the fig-tree, and all the trees, when they may bud, forthwith beholding already her young branch may become tender, and the leaves may be sprouting, from yourselves are ye taking note that already near the summer is."

Life Lost or Saved? (J. Nisbet and Co.) by SELINA DITCHER, is mainly an appeal to the young, in which we are obliged to say there is a good deal of intolerant spirit. Perhaps this is not disapproved of generally. Our copy is the seventh edition of the work.

China's Millions for 1879.—The annual volume of this admirable missionary periodical is published, and, as usual, contains a large amount of useful information about China and its people. *China's Millions* is the monthly magazine of the China Inland Mission, of which the Rev. J. Hudson Taylor is superintendent. A glance through this elegant and beautifully illustrated volume suffices to show that the energetic body of Christian missionaries who regard Mr. Taylor as their leader and bishop are carrying on their work with the same devotion and success as heretofore, and with the same astonishing economy. The report of the annual meeting in May last year showed that the income for the year had been only £9,983, though that was an increase of £1,340 over the preceding year. Yet with this small sum received at headquarters, there were maintained 69 missionaries (of whom 21 are married), 101 native helpers, and the whole machinery connected with the 64 stations established in various parts of the empire; and from the same fund was paid the passage-money of 20 missionaries from England to China. We notice that the society is conducted in the same spirit in which it was founded, viz., that of implicit faith in the power of Christ as Head of the Church, believing that, since the work is His, He will see that it is supported, that if a man presents himself as a candidate for mission-work, the Lord himself will approve or disapprove him by providing or withholding the funds necessary for his passage and maintenance. No collections are ever made on their behalf

at public meetings, nor are there any subscription lists to trust to. The directors look for the free-will offerings of God's people, and by the help of these alone is the mission supported. The work is strictly evangelistic and unsectarian, and receives men and funds from all evangelical communions. We cannot help noticing, in looking through this volume, what a large share of the task of feeding the famine-stricken population of the desolated provinces was borne by missionaries of the China Inland Mission. The noble self-sacrifice of the men who volunteered to be the almoners of the subscriptions raised by Christian and heathen deserves the thanks of not only one mission constituency, or of one sect or nationality, but of the whole human race. The age of heroes is evidently not yet dead, and the work done there, the sufferings endured, the lives laid down, will do much to bring China into the community of nations in politics and faith.

SPIRIT OF THE PRESS.

VIOLATIONS OF RELIGIOUS LIBERTY IN TURKEY.

The Spectator is of opinion that Sir Henry Layard has only done his duty in suspending official relations with the Porte, the grievances of which he complained not having been remedied within the time fixed by his final notification. The fetva issued by the Sheik-ul-Islam is not technically a sentence of death, only a judicial opinion that death ought, under the Sacred Law, to be inflicted, just as the Inquisition never burned anybody, but only declared lapsed heretics worthy of punishment, and then left them to the secular power. In the same way Ahmed Tewfik would have been executed but for the interference on his behalf, and the wonder is that during the weeks of negotiation, he did not die of cholera, or snake-bite, or of "drinking," or other rapid Oriental complaint. The Turkish Government has bound itself to the British by agreement after agreement, in which the most essential clause has been the civil equality of all creeds, with which its action in this case is entirely inconsistent. The result will be unsatisfactory unless Ahmed Tewfik is delivered alive at the only place where he will be safe—the Ambassador's own house. That Sir Henry Layard was compelled to resort to such an extreme measure—which usually precedes a declaration of war—shows how completely the representative of Britain has lost influence at Constantinople.

The Saturday Review says the Porte and Sir Henry Layard have between them enacted a little comedy. Diplomatic relations have been suspended for a few hours, but every care has been taken to make the process as little unpleasant as possible. The cause of the formal coolness is one of the many phases of the missionary question. Left to themselves, the Turkish Government would care very little what their subjects believed; but when indifference on this point makes them objects of hatred to a large body of fanatical opinion they are forced to care about it in some degree. The result is that they refuse to see the breaches of toleration which are constantly occurring, and that they occasionally go the length of committing them in their own persons. If Sir Henry Layard has been employed ever since September in getting a manuscript restored to its owner, and in shielding a Mussulman schoolmaster from the anger of his superiors; and if in the end he could not get either of his demands complied with, except by resorting to the last resource of pure diplomacy, the influence of Great Britain at Constantinople must be singularly small.

The Daily News says the absolute inconsistency between the Moslem rule in Europe and European civilisation has declared itself so strongly that Sir Henry Layard is forced to recognise it, and to choose his side, that side being one to which he is naturally most opposed. The Government of Lord Beaconsfield having staked the credit of the country on Turkish promises of reform and toleration, have made themselves something more than a sleeping partner in Turkish affairs, and this is all their reward. If all this machinery must be set in motion about a couple of manuscript tracts and a poor priest, how much more pressure will be needed to secure even elementary reforms in distant provinces?

The Times says the fanatical party among the ruling class at Constantinople has raised every obstacle against our proposals for the better government of the Porte's Asiatic provinces, and our Ambassador has for some time past gone at least far enough in the consideration he has shown for the prejudices or the alarms of the Sultan and his Ministers. The Porte will now learn that even Sir Henry Layard can be driven into this attitude. Satisfaction for the course which has been taken will depend on the sequel of the incident. The removal of the unfortunate Khodja to a town in the interior, "in order to secure him from popular violence," is a very doubtful boon, for it means exile from his present abode, and may mean ruin to his family and himself. Constantinople, instead of countenancing efforts for good government in the provinces is the chief obstacle to improvements.

The Daily Telegraph says the Sovereigns of Turkey have publicly pledged themselves to secure freedom of conscience in their dominions, and have solemnly ordained that none shall be molested whatever his belief or form of worship. If the era of reform is ever to have a beginning, a stand must be made somewhere, and the Ottoman bureaucracy brought to a sense of the responsibilities they have incurred.

THE CHANGE OF GOVERNMENT IN FRANCE.

The Times is of opinion that the new Ministry contains no elements which are in themselves disturbing or alarming, as neither M. de Freycinet nor his colleagues can be suspected of entertaining projects dangerous to peace and order. Nevertheless, the recent changes have shifted the pivot of power in the State, and the question which Frenchmen and foreigners are asking is whether the late movement towards the Left will not immediately be renewed. Although the coalition of

the Advanced Left with the Pure Left, which is represented by the new Cabinet, commands a majority in the Chamber, the exclusion of the Left Centre weakens the Government in the Senate, where the other sections of the Left constitute less than one-third of the entire House. So long as the Ministry keep in the paths of moderation, they can reckon, doubtless, on the independent support of the senators of the Left Centre; but if measures should be introduced to satisfy Radicalism, the Republican majority in the Senate will be assuredly broken up.

The *Spectator* says it is childish to talk as if the Republic were coming to the end of its tether, and the result were likely to be a new *coup d'état*. If M. de Freycinet commands more confidence in the Assembly than M. Waddington, it is because he is supposed to be less afraid of thoroughgoing Republicanism, and more disposed to leave even unreasonable and violent thought and speech to find its own level. M. de Freycinet and his colleagues have never expressed themselves in favour of any single revolutionary change, whether it be disestablishment of the Church, or a progressive tax upon property, or any measure pointing in the direction of State workshops for the artisans. The French Liberals have learned, by the bitter experience of the last ten years, that they have everything to fear from revolutionary violence, and nothing to hope from it. Part of the army might possibly be used to overturn the Republic in the interest of Monarchy, but assuredly none of the army could be used to overturn the Republic in the interest of Socialism. The army is identified with the peasantry, and the peasantry fear Socialism as much as they fear the White Flag.

The *Saturday Review* says the new Cabinet is the first which has commanded a majority in the present Chamber of Deputies, and for that reason its accession to power is an event of real importance. As yet there has been no opportunity for the Left to show its capacity for governing the country. A Cabinet taken wholly from the Left would not have allowed the Education Bill to hang fire for nearly a year; it would have turned out every official whose Republicanism was in the least doubtful; and it would not have suffered the principle of immovability to interfere with the extension of a similar process to the magistracy. France will now see the exclusion of religious orders from teaching.

MANCHESTER AND THE CHINA MARKET.

The *Pall Mall Gazette* says the true value of the argument employed in the great "Manchester sizing case"—that the Chinese consumer preferred cloth heavily sized, and would not pay a fair price for honest cloth consisting of cotton fibre only—is demonstrated by the rapid and progressive increase in the imports into China of American drill and other cotton goods, from which all deteriorating matter was excluded, goods selling 40 per cent. higher than the British cloths with which they came in competition. A piece of shirting of 37½ yards to be sold by weight as cotton of 8½ lb., but consisting of from 3 lb to 4 lb. of size, as the evidence of the manufacturers showed, could scarcely hope long to command any market. A native company, under high official patronage, is now in process of formation for the establishment of cotton mills, with foreign machinery, to be worked by native hands under English teachers, and employing native cotton, which the promoters of a cotton-weaving company in Shanghai assert to be equal or superior to Indian cotton. Although a trade of five or six millions sterling in cotton goods does not form a very large proportion of the trade of this country in cotton staples, the demand was until recent years much larger, and might under different conditions have been increased until it rivalled the best market we have ever had. A loss of character for honesty does not pay in China more than elsewhere. A Chinaman is probably the last man in the world to be taken in twice with a fraudulent piece of longcloth. Durability with him is a test of value that he is the least disposed to disregard. And that we have lost character, and with it our market, Li-Hung-Chang takes care we shall be under no doubt.

THE LIBERAL PARTY.

The *Echo*, referring to the allegation that the Liberal party is divided into two mutually hostile camps, says it is not true that the leaders differ seriously from each other, or that there is any probability that they will fall out by the way. On the foreign policy of the Government there is unanimity in the views of Mr. Gladstone and Lord Hartington; in almost all they have said since the Eastern Question forced itself on the attention of Europe they have complimented and strengthened each other. Equal unanimity prevails among the mass of the Liberal Members of the House of Commons. There have been defections, but in no single instance has a Liberal member who voted with the Government on their aggressive foreign policy been sustained by his constituency. There is not a constituency in England where there is a division among Liberals, or where there are Gladstone and anti-Gladstone factions. There are different shades of opinion on domestic questions—as there always have been and always will be—but all such differences are subordinated to the necessity of depriving the present Government, on the first opportunity, of all power of doing further injury to the honour and the interests of the Empire. This unanimity is full of promise for a speedy and certain Liberal triumph.

THE CABINET.

The *Daily News* says Lord Beaconsfield has been anxious to be the Pitt or Peel of a Cabinet of mediocrities, and has had his way in most things. The result is not that he has "erred on the timid side of what is best," but that he has erred on the rashest side of what is worst. More than one Minister proclaimed, in the beginning of the imbroglio in which England has been involved, that the country could not understand foreign politics. Then the proposition was advanced that Parliament was unequal to them. Now we are told that

the Cabinet ought not to interfere in them. From this the step is a small one to Marshal MacMahon's theory of a permanent Foreign Minister independent of Parliament and his colleagues, and responsible only to the chief of the State. Happily this doctrine, in an early stage of its development in practice, is discredited by experience as well as by its intrinsic absurdity. Lord Beaconsfield has shown that an autocratic Prime Minister or Foreign Minister, surrounded by a Cabinet of acquiescent nonentities, is likely to heap blunder upon blunder and to make confusion worse confounded.

AMERICAN SAYINGS AND DOINGS.

THE Church of Rome is now erecting in New York a large building to be the headquarters of the crusade against the public-school system of the United States. Father Drumgoole, in his appeal for aid, deplores the extent of the results produced through the circulation of Protestant tracts and other anti-Catholic publications. He says a certain class of Catholics "drink most greedily of these poisonous streams," and, as a result, claim the right to judge for themselves in matters of faith. They do not attend mass, and they are disobedient to the Church's order against eating meat on Friday. Nevertheless, we are told, "many of these people are model fathers, husbands, sons, and brothers; they are good mothers, wives, daughters, and sisters. They are esteemed by all who know them for their many kind, noble qualities of heart; they are the very ornaments of the circle they move in." This state of affairs seems to have been considerably aided by the movement carried on by Father Macnamara, who claims to be a Catholic still, but repudiates apostolic succession, auricular confession, the mass, the Pope's authority, celibacy of the clergy, &c., and advocates unsectarian education. Having received the accessions of several Romish priests, they have secured the University Chapel, Washington-square, New York, and Clarendon Hall, in Thirteenth-street, which are thronged three times every day by Roman Catholics. The services consist of prayers and expositions of the Bible, with singing evangelical hymns to good old Irish tunes, familiar to the multitude. From these hymns all allusion to the Virgin is omitted, while Jesus Christ is praised as the only Saviour. The *New York Observer* says: "There is no fierce denunciation, but there is a full exhibition of the way of life by Jesus Christ, with the most fervid appeals to those who are in the gross darkness of Romanism to come out into the light and liberty of the Gospel."

The *rapprochement* between the Church and the Theatre is causing anxiety in religious circles. The *American Sunday School Times* censures a "now popular movement" to secure Sunday-school children for performances at the theatre, and theatrical exercises for performance in the Sunday-school. "In view," says the writer, "of the aid given to theatres by Christian people commanding the Sunday-school 'Pinafore' companies, the theatrical managers are actually advertising for Sunday-school children to sing Moody and Sankey hymns in the 'moral drama,' and Sunday-school workers are preparing dramatic cantatas, 'with or without costumes,' for use in Church and Sunday-school festivals." The performance of the cantata of *Esther* in a Methodist Episcopal Church in Chicago has led to a discussion as to whether "dancing" constituted part of the performance on the occasion. An influential member of the church published a card in which he censured the appearance of the church class-leader and others in "gaudy and theatrical costumes," and, referring to the rehearsal meetings, which extended over several weeks, said, "Alas! alas! alas! has the time already arrived when the house of God is to be converted into a dancing academy, and the church to be opened for theatrical performances?" As the discipline of the Methodist Episcopal Church forbids dancing, the pastor (the Rev. Mr. Adams) has, in reply, published this explanation:—"In a certain part of the oratorio two young ladies, entering from different sides of the platform, approached the king with a gliding motion. I am willing to confess that the motion was not a walk; but I am equally sure that it was not a dance." At Lynn, Massachusetts, one of the most quiet and old-fashioned of New England towns, a Mr. Brewster seems to have adopted a somewhat novel mode of testifying his dissatisfaction at the conversion of a building which was formerly a Congregational lecture-room into an opera-house. Among the matters which had been postponed till the last moment was the varnishing of seven hundred wooden chairs upon which the audience were to be seated. For the necessary varnish aid had to be sought from the leader of the opposition, who had the only supply of that commodity in the place. Contrary to the expectation of the promoters, their application was acceded to. During the performance it was noticed that the audience wore a serious air, and at the end, as they still retained their seats, it was necessary for the manager to hint that the theatre was about to be closed. This elicited an explanation, and the *dénouement* is thus described:—"Mr. Brewster sold no less than eight gallons of turpentine that night to be used for the purpose of detaching ladies from their chairs, and it was remarked, as a singular instance of prescience on his part, that his store was open to half-past eleven at night, and that he had a large barrel of turpentine broached on the counter."

The decision of the Synod of Long Island on Dr. Talmage's case was delivered on the 15th ult. The case came before the tribunal on an appeal by the minority of the Presbytery of Brooklyn against the action of the majority in the acquittal of Dr. Talmage in respect of the charges brought against him. After speeches *pro* and *con*. had been made, Dr. Talmage was heard in his own defence, and the proposal to sustain the complaint of the minority was negatived by 26 to 13, two voting to sustain in part. The Judicial Committee drew up a minute declaring that while there were, in the transactions on which the charge was based,

some things not fully explained and concerning which the judgment of good men might be fairly and conscientiously divided, and distinctly recognising the rectitude of the complainants in the course which they had adopted, but solemnly enjoining that the spirit of charity and forgiveness should be cultivated by all with a view to healing the wounds inflicted in the progress of this painful case, specially deprecating an appeal to the General Assembly.

The American Society of Civil Engineers has been occupied in the consideration of the relative advantages and disadvantages of the San Blas, the Nicaragua, and the Panama routes for the proposed interoceanic canal. Mr. Nathan Appleton eulogised, in high terms, M. de Lesseps, expressing the opinion that if, on arrival at Panama, he found that the decision of the Paris Congress was not correct, he would be the first to publish that conclusion to the world; but, if his judgment confirmed that decision, he would devote all the enterprise and vigour which he manifested in connection with the Suez Canal, until the result is accomplished. The American papers express the opinion that one canal or the other will be built before long.

The exhibition of Mr. Edison's electric lamps at Menlo Park, Philadelphia, on the 20th ult., has well-nigh silenced scientific criticism in the United States in respect to his invention, the success of which is now regarded as unquestionable. Each lamp costs about one shilling to manufacture, and an expenditure of 3 lbs. of coal in a steam engine will maintain 8 to 10 lamps for one hour. The baked cardboard horse-shoe burns for many days without perceptible injury; a central regulator maintains an even current, yielding a bright, clear light, free from flickering, while meters accurately measure the supply furnished to each consumer. One advantage is found to be that so little heat is emitted by the light that very inflammable articles may be brought into contact with it without being ignited.

Mr. Parnell, M.P., who is now on a visit to the United States, has announced his intention of making an extended tour in that country with a view to arousing public opinion and creating a moral force on behalf of the policy which he advocates in respect of Ireland. If a political complication should arise, he said, he would return home, but not merely to attend the opening of the Parliamentary Session. Addressing from 6,000 to 8,000 Irishmen in the Madison-square Gardens, New York, on Sunday last, he said the present distress in Ireland was the result of the unequal system of land tenure, and advantage should be taken of the unexampled opportunity to sweep away the bad land system. No private funds would avail. It was the duty of the British Government to relieve the distressed, and they must see that they shamed the British Government into doing it. His plan was to make the occupiers of the soil the owners. A nail had been put in the coffin of English misrule. The Irish land question settled would remove a great impediment to the union of all classes in Ireland, Orange and Green, Protestant and Catholic would be enabled to work together. Then there would be nothing to interfere with all Irishmen working for the land which had given them birth.

The *Christian Union* notes as another indication of a change in public sentiment on the Sabbath question, and of the encroachments which are being made on the toilers' day of rest, the publication of a Sunday edition of the *New York Tribune*. It is added:—"The *Tribune* makes no explanation of its change of policy. It is too wise and strong a journal to plead necessity, in view of the fact that the people of England live comfortably, happily, and intelligently, without Sunday editions of any of their metropolitan or provincial dailies."

The cause of Prison Reform has lost an earnest and able advocate by the death of Dr. E. C. Wines, an eminent Presbyterian, in the 74th year of his age. Possessed of scholastic attainments which secured for him the Professorship of Ancient Languages in Washington College, Pennsylvania, and the presidency of the City University of St. Louis—and of which his work on the "Laws of the Ancient Hebrews" is an abiding memorial—he yet found time and energy for devoted labour in connection with the reclamation of offenders. In 1862 he undertook the secretarial duties of the New York Prison Association, and subsequently of the National Prison Association; and, in furtherance of that object, crossed the ocean several times. His last days were devoted to the preparation of a work on "The State of Prisons and of Child-saving Institutions throughout the World," which he only completed the day before his death, which took place suddenly from heart disease.—We have also to note the sudden death of Dr. James B. Gould, husband of the lady whose philanthropic labours are so gratefully remembered among the poor of Rome. After the death of Mrs. Gould, Dr. Gould returned to the United States in broken health, suffering from a heart disease, which suddenly terminated his life at the age of sixty-nine.

MISSIONS IN CENTRAL AFRICA.—A budget of news from the missions lately established in the interior appears in the current number of the *Christian Express*, which deplores certain indications that some of the missionaries seem to be venturing on the dangerous ground of directing or making the public policy of the tribes amongst whom they are settled. The last despatches to hand contain reports of fighting, in which the mission people were engaged, and news from that quarter is anxiously awaited. It seems not a little curious that while strenuous efforts are being made in the southern extremity of the continent to effect the disarmament of natives in general, the missionaries in Central Africa are giving away guns of a superior description in exchange for permission to pursue their labours. This remark applies both to the Jesuit Fathers, in the Amandabole country, and to the Scotch missionaries who have established themselves in the kingdom of Mtesa.—*Cape Argus*, Dec. 16.

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TO CORRESPONDENTS.

"J. W. A."—Too late for us this week.

ERRATA.—There were several errors in our first number of the united papers last week, which, as the quantity of matter was exceptionally large, may, perhaps, be excused under the circumstances. Some of them need correction. In our letter from Manchester Mr. B. L. Green was represented as secretary of the Salford as well as the Manchester Liberal Association, which is not the fact, the Salford Society having its own independent officers.—There were several misprints, also, in our Scotch letter. The date of Dr. Candish leaving St. George's, Edinburgh should, of course, have been printed "1843" instead of "1833."—As to election matters, Bute will be contested by Mr. Russell, not Mr. Russell. The Ayr Burghs are not to be contested by Mr. Balfour, but by Captain Campbell, of Craigie. Mr. Balfour is to contest one of the divisions of the County of Ayr.—By a printer's error, also, the undermentioned book was advertised on the front page of our last issue as "The Prison," it should have been "The Prism; or, Tales from Three Countries. Unequally Yoked: a Tale of Egyptian Life. Life in a Swiss Chalet; or, the Good Stepmother. From Darkness to Light: a Tale of Spanish Life. By Three Members of the Whately Family. With Illustrations. Imperial 16mo. 5s. Cloth, gilt edges." It is published by the Religious Tract Society.

* We have received several letters relative to Mr. Crellin's suggestion to send copies of the *NONCONFORMIST AND INDEPENDENT* to working men's clubs, which will receive due attention.**THE Nonconformist and Independent.**

THURSDAY, JANUARY 8, 1880.

THE HANGMAN IN CABUL.

At the beginning of last week newsvendors endeavoured to heighten the interest naturally felt in General ROBERTS' crushing defeat and dispersion of his besiegers by a conspicuous advertisement of the intelligence that 3,000 Afghans had been slaughtered. In such a case of course round numbers only represent an estimate. But as the space around the cantonments at Sherpur is described as thickly strewn with corpses, the estimate appears probable. On the other hand, the loss of our forces, though melancholy when we think of broken hearts mourning their dead in English homes, was from a military point of view but trifling. It is clear, both from the energetic announcements of the newsvendors and from the tone of the comments generally made by the Press, that this slaughter of 3,000 men, bent upon expelling invaders from their native land, was expected to give great satisfaction to English people. We do not wish to be misunderstood. It would be a libel upon our countrymen, of which no section of the Press worth consideration would be guilty, to impute to them a love of bloodshed for its own sake. But it was taken for granted that the pleasure of victory would overpower their natural repugnance to the destruction of human life. So completely was this the case that we have not observed any expressions of regret for so hideous a necessity mingled with congratulations upon the result. Now we can imagine circumstances in which this might be natural. If a combination of foreign despots landed an army upon our shores for the purpose of suppressing our liberties, it would be unreasonable to expect much compunction at the news of their wholesale slaughter, even amongst the most tender-hearted of our countrywomen, to say nothing of our countrymen. But, surely, if Christian morality has any force at all, it teaches that the sacrifice of human life, even that of our foes, except under some supreme and awful necessity, is a sin against the Divine Father of mankind. And what we frankly confess we cannot understand is the sort of Christianity which thinks the reluctance of an independent nation to receive an English instead of an Indian representative of an Indian Empire an offence of so terrible a character that the lives of 3,000 men are as nothing in comparison. It is of no use to say that the immediate issue was the destruction of our army or of the Afghans, because that was the result of a policy which deliberately weighed the probable death of thousands against the determination of our Government to have its own way. Similarly it is of no use to allege the barbarous murder of our unfortunate Envoy. We knew the manners of barbarians, and were well aware when we sent him

that his assassination was extremely probable, and would awaken a cry for indiscriminate vengeance. It comes to this, that, in the opinion of the war party, the lives of many thousands are of no consequence in comparison with the colour and the speech of our representative at Cabul. There is little use in arguing such a question. The only answer is in the words of Him who came not to destroy men's lives, but to save them, "Ye know not what manner of spirit ye are of."

If, however, those who long for a more just and a more truly courageous policy derived any satisfaction, in addition to their gratification at the safety of their own countrymen, from the completeness of the Afghan defeat, it was from the expectation that General ROBERTS would be satisfied with the vengeance achieved in battle, and would no longer think it necessary to impose upon soldiers of our Empire the ignoble office of the hangman. All the more regret, therefore, do we feel that his view of his duty is unfortunately different, and that one of his first orders after re-entering Cabul was the re-erection of the gallows, on which some ten men were at once hung up. No accurate account has probably been given of the whole number thus executed in cold blood since our second invasion; but from the reports come to hand about 60 may be reckoned up. Some of these may have had part in the murder at our Embassy, though it is tolerably certain that no proof can have been obtainable which, in a case of life and death, would have satisfied an English jury. But the crime of most of these men, while technically that of mutiny, was really a refusal to submit to a foreign invasion. Now on what pretext have such men been put to death? The idea is that these executions strike terror into the population, and so will make the position of any future Embassy under another treaty more secure. How would such a policy serve the purpose of a foreign intruder in England if the case were ours? Suppose that some reckless Ministry had brought upon us an invasion, and that a guerilla warfare were our only means of showing discontent, should we be deterred by the gallows and military executions? The very supposition would be an insult to our race. We must be greatly degenerated if we should not feel that in such circumstances life was of secondary consideration; and the very suggestion that we could be terrorised into submission would make resistance more stubborn. And is it not so with the Afghans? Of course they are in many respects far below our level of civilisation. But they do not, on that account, value life the more; rather, indeed, the less. We are told that the men executed have usually shown themselves stolidly indifferent to the result of their trial, and have awaited their turn at the gallows almost as coolly as though they were waiting their turn at the barber's. On the other hand, the blood-feud is, with them, more than a mere custom; it is interwoven with all their notions of honour and religion. If we, in the teeth of our professed religion, are so intent upon revenge, what must be the strength of their passion for vengeance, when it is stimulated by religion and excited by the clannish pride of their race. Surely, if we pay no heed to the Sermon on the Mount, common-sense might teach us that an Afghanistan agitated from end to end with revengeful hatred is not exactly a scientific frontier against Russia.

But there is even a more serious view of the matter. Those who hold our views are often stigmatised as puling sentimentalists, moved to compassion only by the sufferings of their country's foes. Now, for our part, we think the Afghans are scarcely so much to be pitied as the people of this land. The former are at a stage of human progress in which tribal arrogance and bickering and fighting appear to be the natural and inevitable condition of man. They have no ideal that conflicts with this, no religion that condemns it. It is hard, no doubt, to have their villages burned, and their women and children turned out into the snow. It is bitter to have their patriots put to a dog's death. But, after all, the vindictive passions kindled by these inflictions are so much akin with the spirit of Mahomedanism that they have a kind of sacred glow, and bring with them the consolation of prospective vengeance, if not in this generation, perhaps in another, or if not then, at least in the certainty of the infidels' hell. These men carry no lie in their right hand when they scheme and plot for the misery of their foe. They blaspheme no sacred name of their worship when they inspire their children with malignant hate of the foreigner. And if falsehood to a high vocation, if the corruption of religion into cant, if disloyalty to a Divine law of righteousness be really greater evils than physical suffering and death, then is this wretched nation, whose living faith is bound to the dead body of a corrupt and pestilential policy, far more to be pitied than the slaughtered or hunted Afghans.

SIR STAFFORD NORTHCOTE.

SIR STAFFORD NORTHCOTE is still the Minister who gives character to the Cabinet. No one questions Lord CRANBROOK's sincerity or honesty, but his passionate devotion to his party is too well known to allow of any confidence being reposed in his judgment, or in the clearness of his vision, where anything touching the interests of his party are concerned. Lord CAIRNS, too, is unquestionably conscientious, but he has always been a vehement partisan, and on Eastern policy his views seem to be coloured by that extraordinary prepossession—it might almost be called a craze—which has inclined the Evangelical party to the side of the Tarks. Mr. CROSS is clear-headed, sensible, honest, but he is not to be reckoned among the leading spirits of the Ministry. But the CHANCELLOR of the EXCHEQUER is the leader of the House of Commons, is one of the principal representatives of the Cabinet to the country, and there can be no question that the reputation of Sir STAFFORD NORTHCOTE has stood his colleagues in good stead. One of the latest proofs of this is to be seen in the deference shown by Mr. GLADSTONE to his opponent's explanation of Lord HAMPTON's appointment. The transaction—which, on the face of it, has about as ugly a look as any of the proceedings of the Ministry, unless, indeed, we are to except the financing connected with the purchase of the Suez Canal shares—has often been commented on, but hitherto no explanation has been attempted. But Mr. GLADSTONE's reference to it in Midlothian brought it once more under public notice, and Sir STAFFORD NORTHCOTE has now vouchsafed a private account of the whole affair, which has led Mr. GLADSTONE to say that “the transaction need not, and, therefore, should not, be interpreted so as to carry the moral taint implied in the word ‘job.’” The language is guarded, and on that account, if on no other, we are certainly curious to learn how the appointment of a third Commissioner, when two had hitherto been found adequate to the work, connected, as it was, with the nomination of a septuagenarian Tory Peer, for whom no place could be found in the Cabinet, to the head of the Commission, is redeemed from the imputation of jobbery. But Sir STAFFORD NORTHCOTE says that it was not a job, and Sir STAFFORD is an honourable man. He has made some statement which shows Mr. GLADSTONE that it was not necessarily a job; Mr. GLADSTONE believes in the CHANCELLOR of the EXCHEQUER, and Liberals generally, even while thinking that their leader has probably been too chivalrous, will acquiesce in his conclusions. We doubt whether any other Minister could have produced the same results, and it is thus that the Government profit by the high character Sir STAFFORD NORTHCOTE bears. He is genial, courteous, anxious to do his best, and he commands a certain amount of confidence even from the Opposition. Men of his type always do thus win upon their opponents, and no generous man would demur to the personal respect which they thus win or desire to see it lessened, provided it be not allowed to pass into too favourable a judgment of the policy with which they are identified.

We certainly have no intention of detracting from the consideration shown to Sir STAFFORD as a man, when we say that, despite all the high qualities fairly attributed to him, he is, in our view, one of the most dangerous of politicians in the special circumstances of the present crisis. What is more, we are deeply convinced that these circumstances have exercised a deteriorating influence on the CHANCELLOR of the EXCHEQUER himself. Take, for example, his speech at Leeds. It was made on the eve of the Sheffield election, and was intended to break the effect of the Midlothian orations, and we are willing, therefore, to make considerable allowances for its faults. But, after every possible deduction has been made, it must still be pronounced unworthy of the occasion and of the man. We could have understood a bold defence of the Government policy, which maintained that it was necessary to the security of the Empire, and that the cost which it entailed, whether of money or of men, was an unavoidable incident in the prosecution of a necessary struggle. That would have been a manly and intelligible course. But, unfortunately, there is as little manliness in the bluster of the Jingo, as there is intelligence in his views of public affairs, and as it was on Jingoes that Sir STAFFORD had to rely for support, he adopted a style of reasoning more likely to secure their sympathy. The audacity with which Tory speakers talk about the state of the national finances is simply astounding. They have waged two wars in India—the one terminated by the Treaty of Gandamak and that which is now proceeding—and one in South Africa; they took a special vote of six millions in order that our representatives at Berlin might be able to rattle

the gold in their pockets; they have largely increased the cost of our armaments, and they expect the country to believe that they have accomplished all this for little or nothing. We give them credit for a clever manipulation of figures, and we admit that the full extent of their extravagance has not yet been perceived. But it must come; payments may be postponed, but they must be met at last; floating debt can only be allowed to accumulate for a certain time, and ultimately we must have increased taxation, or augmented debt, or, possibly, both. Sir STAFFORD's attempts to conceal this and to put a roseate colour on our finance are a sign of weakness, but they are in harmony with the whole spirit of the Ministerial policy, and the readiness with which the CHANCELLOR of the EXCHEQUER lends himself to an optimism in which he can hardly believe himself, is a melancholy illustration of the way in which evil communications corrupt good manners.

Mr. WATKIN WILLIAMS has described the speech at Leeds as a gross, wicked, and untruthful attack on Mr. GLADSTONE, and it is much more easy to pronounce this judgment harsh than to prove it unjust. But we do not specially concern ourselves, either with the good taste or the fairness of the onslaught which the CHANCELLOR of the EXCHEQUER saw fit to make upon his old chief. Of its nagging criticism, its small—very small—jokes, its eagerness to seize on trivial errors in Mr. GLADSTONE's speeches, the best that can be said is that they were not so bad as the reckless misstatement of Mr. BOURKE, for which he refuses to apologise. But what is most to be condemned is Sir STAFFORD's endeavour to confuse a simple issue by entangling his hearers in a bewildering maze of figures, and so producing an impression altogether erroneous. If any one had ventured to tell Sir STAFFORD NORTHCOTE that he would live to violate every sound maxim of finance that he had learned from the most eminent financier England ever produced; that he would seek to conceal the full extent of the obligations of the State, instead of seeking manfully to discharge them; that he would allow the revenue to drift into such miserable confusion as to mystify all but experts, and then himself put on a smiling countenance, and in the face of deficiencies becoming greater every year, and with an unknown mass of liabilities behind which he was afraid to confront at all, talk as though he deserved the gratitude of the country for his clever management, he might have asked with righteous indignation, “Is thy servant a dog that he should do this thing?” But he has done it, and the once grave and sensible English gentleman poses as a very OLLIVIER, while he endeavours to persuade the people of Leeds that there is nothing particularly wrong in our finance, and that the position of our troops in Cabul might be contemplated with undisturbed complacency. The revenue returns for the last quarter must surely have interfered with his equanimity, and if the military successes in Afghanistan have mitigated the anxiety which others felt relative to our gallant troops, the political difficulties remain untouched, and if Sir STAFFORD NORTHCOTE has not forgotten all his old ideas of Indian policy they must sometimes impress even his optimist spirit.

But perhaps the most humiliating spectacle furnished by any eminent statesman of late was that with which the CHANCELLOR of the EXCHEQUER surprised the world last week. Sir STAFFORD NORTHCOTE, leader of the House of Commons, taking the chair at the dinner of the Licensed Victuallers at Exeter, is even worse than Lord JOHN MANNERS returning thanks to the London Jingoes who broke up the Cannon-street meeting. It may be urged on his behalf that it is a sign of true greatness for a man not to shrink from his friends, especially if they are in disrepute which he believes to be undeserved. The publicans are assuredly the very good friends of the Ministry. They showed themselves loyal and faithful at Sheffield, and they may be trusted to display the same devotion elsewhere. Why should not the CHANCELLOR of the EXCHEQUER give them his patronage, and pronounce an unctuous homily on the great value of their class? It must have been a new sensation for the assembled publicans, who are so often the subjects of keen censure, and some of whom, in their secret hearts, must often wish that they could throw off the fetters of “the trade”—to be told by a great statesman that there is no position which was more honoured in a certain sense in early history than that of “mine host.” Hitherto they have, for the most part, regarded their trade only as an instrument for making bread and butter, and if conscience be not dead, a very unworthy instrument in some cases they must know it to be. To be told of its historic glories, and of the eminent services it has rendered and is rendering to society, was, to say the least, a novelty; and it may have pleased them for the time, provided they could be quite sure that it was not all a joke. Knowing as

all the world knows what kind of places a large number of these public-houses are, and knowing also that licensed victuallers' societies are intended not only to watch over the interests of those houses of public entertainment which the necessities of society demand, but, among other things, to oppose all attempts to put wise restrictions on that drink traffic which is the greatest curse of the nation, we have little patience with these pretty eulogies of the Tory Minister. We doubt whether even as a matter of policy they are wise. There is a little too much of this coqueting going on at present. It may be that regular thick-and-thin Tories will think it all right, though even they may not particularly wish to have that alliance with publicans to which they owe so much paraded before the world. Besides, there must be some supporters of the Government who are not wholly dead to other considerations beside those of party, to whom this courting of the great drink power must be an offence. But what most surprises us is that a man of Sir STAFFORD NORTHCOTE's character and position should stoop to acts so unworthy. To say that he is giving up to party what was meant for mankind would be to flatter him too highly. We have never seen any sign that Sir STAFFORD was meant to fill any high position or do any eminent service to the world. But he did seem fitted to play the part of a high-minded and honourable English politician, and we regret to see him throwing away this character.

THE RESULTS OF THE HARVEST OF 1879.

As early as August last there were gloomy expectations of what was to be expected as the result of the year's farming, and it has long been known that these unhappy prognostications have been only too completely fulfilled, though the accounts of the yield of the crops have been generally vague. On Monday last the *Mark Lane Express* published its annual returns on the crops of England and Wales for the past year, collected from 453 correspondents, representing every county in England and ten of the Welsh counties. These returns, although greatly condensed and closely printed, fill four pages larger than our own, and they contain the remarks of practical farmers upon the condition of the crops as well as their experience as to the yield. The abstract, which appears on another page of our present number, gives a sad representation of general failure; but we have to examine the returns themselves to obtain an adequate understanding of the disastrous results of last harvest.

Let us first see what the abstract tells us. Out of 429 reports on the wheat crop, not a single one represents it as over average, only four put it as average, while 425 describe it as under average. The returns for the barley crop are 412 in number, and of these only two estimate it as over average, 51 as average, and 359 as under average. Oats appear to have been the best crop of the year, the reports being, over average, 40; average, 191; and under average, 176. The mean of these comparative statements would not be an average, but the crop is clearly far less of a failure than the other cereals. Beans, with 6 over average, 50 average, and 232 under average returns, must be set down as a very bad crop; while peas, not said in a single district to be over average, and only up to average in 18 out of 287, seem to have been nearly as deficient as wheat. Comparing this abstract with a summary of the grain crop returns for nine previous years, we find that the wheat, barley, and pea crops of 1879 were far worse than in any other year of the ten; while there have been more deficient oat crops, and one of beans about as bad—namely, in 1877. The root crops were as deficient as the corn and pulse crops, turnips being stated as over average only in three districts, average in 28, and under average in 392; while mangels have not one over average estimate, and only 21 average returns out of 398. Hay, as far as quantity is concerned, appears to have been a fair crop; but every one knows what a wet period there was in the hay-making season, and how long the grass and clover were soaking in the pastures and fields. The quality, therefore, must be generally bad in the extreme. The quantity of the potato crop is not estimated, but only the prevalence of disease. More than two-thirds of the reports represent the tubers as having been half or more than half diseased, and more than a fourth put the proportion as at least three-fourths, and 10 describe the crop as a total failure.

Turning to the full report of the returns, in which they are ranged under the several counties and parishes from which they were sent, we find a remarkable similarity in the remarks of writers in different parts of the country, especially as far as the wheat crop is concerned. Considering that only four returns in all estimate the crop as up to an average, it goes without saying that there

should be uniformity as to the yield; but with reference to quality and condition, there is almost as striking a concordance. Such remarks as "condition bad," "poor in quality," and "much blighted," frequently recur, and not uncommon are such grievous statements as "a third unsaleable," and "half unsaleable." In many counties the crop is said to have been "the worst ever known," while one despondent gentleman, whose historic knowledge must exceed that of ordinary mortals, declares that "such a harvest was never known since the birth of man."

Our contemporary, commenting on these returns, says of the general crop of 1879:—"We can safely say it is the worst that has ever been gathered since the *Mark Lane Express* commenced to publish annual returns." The period thus referred to, if we are rightly informed, embraces a period of over twenty years. Mr. SHAW-LEFEVRE went much further the other day when, in his speech at Reading, he described the past harvest as "the very worst harvest ever known in the present century, with the possible exception of 1816." Sir WILLIAM HARCOURT, at Oxford, referred to the year 1835 as one of very serious agricultural distress; but then, and for several years previous, the harvests were unusually prolific. The distress at that period was attributed partly to the enormous pressure of poor rates under the old Poor Law, which was in force till 1834, and partly to the low price of corn, in spite of a prohibitive duty on foreign wheat. For several years after 1835 the agricultural interest was in a very low condition, thus showing that Protection afforded no immunity from depression, although that which now exists is attributed by shallow thinkers to the operation of Free Trade. It is quite true that with our existing population we should never have a low price of corn under a high Protectionist duty; but tenant-farmers would find that the advantage of higher prices would not be theirs, but their landlords'. They must look to other remedies than that of taxing the food of the people, which would not be tolerated even if that and nothing else could restore their prosperity. They must get their hands freed and their capital secured, and they must also obtain the enfranchisement of land from the impoverishing effects of limited ownership, so that the owners' capital, as well as their own, may be enticed to the soil. For immediate relief they must look to reduced rents, and then they must hope for better seasons than those which have prevailed for a considerable period.

The new year has been ushered in with glorious weather, which will give the young wheat plant its long-delayed chance to rear its head above the soil and to get a good root-hold. We cannot expect May weather to last long in January; but a few weeks free from frost will be a great advantage. It is to be feared that the wheat plant has suffered from its long detention under the frozen ground, especially as the seed corn was not of the strongest. A great deal, however, remains yet to be sown, and that will have a better chance than the wheat sown in Autumn. A genial Spring would give a good chance, not only to wheat, but also to all the other crops. It is needed not least for pasture and feeding crops for cattle and sheep, which will be short of food if they have to rely long on the rapidly diminishing stores of roots and hay. It is so long since we had a year neither too wet nor too dry, that in the natural order of things, which is one of change, it would be no surprise if 1880 should be a model agricultural year. At least, there is no harm in hoping that it will be such, and, for the sake of our agricultural readers and their friends especially, but also for the advantage of the people generally, we most earnestly wish that the hope may be realised.

A FLAGRANT MINISTERIAL JOB.

Since the time—not long since—when a third and quite superfluous Civil Service Commissioner was created in order to find a comfortable berth for Lord HAMPTON as the figure-head of that Board, with a very large salary, there has not been a greater violation of official decency than the appointment of Sir BRYDGES HENNIKER to be Registrar-General. Thanks to the combined ability and energy of Major GRAHAM, its late head, and of Dr. FARR, his experienced assistant, that department, which was in its infancy when these gentlemen entered upon their duties at Somerset House, has grown to be one of the most important and valuable in the State. During his 37 years of public service, the late REGISTRAR-GENERAL devoted himself assiduously to the organisation of that department, and there are now some 3,000 local registration officers in England and Wales under the control of its head. How effectively the Decennial Census has been carried out under his auspices; how cordially the Major co-operated with Mr. HORACE MANN in furthering the valuable religious census of 1851; and how

firmly he has throughout resisted external clerical influence in giving effect to the Civil Marriages Act, is generally known. Major GRAHAM retires from office full of honours, after more than a generation of faithful and invaluable public service.

Under ordinary circumstances there could be no doubt as to his successor. Dr. WILLIAM FARR, who was actually in charge of the Statistical Department when Major GRAHAM entered upon his duties, and who has for thirty years acted as DEPUTY REGISTRAR-GENERAL, has, since the superannuation of his chief, had the entire responsibility of the REGISTRAR-GENERAL's office. He was the natural successor of Major GRAHAM, and in this case the recognised rule was strengthened by the special fitness of the candidate. "It is certainly not too much to say," remarks *Truth*, "that throughout the world Dr. FARR is known as the greatest vital statistician of Europe, and is a man who may be said almost to have created vital statistics, in the sense in which they are now understood. His tables, his letters and appendices, are classic, and the models which he has created have been slowly adopted in every civilised country. Indeed, so conspicuous has been the ability of Dr. FARR, and so universal the reputation which his work has attained, that to the public at large Major GRAHAM has been even unduly unknown, and perhaps nine people out of ten have for many years been of opinion that Dr. FARR is the Registrar-General." To the disgust of the profession to which he belonged, and the indignation of all who are interested in the subject, this eminent and veteran civil servant has been set aside, a gentleman has been appointed to the office of REGISTRAR-GENERAL wholly unknown to the public, and Dr. FARR has tendered his resignation.

The new REGISTRAR-GENERAL was, until lately, perfectly unknown in official life, and no one ventures to hint that he has any special qualifications for the office, or possesses any technical knowledge that fits him for it. Some little time ago Sir BRYDGES HENNIKER, a country gentleman and cousin of Lord HENNIKER, who is a staunch supporter of the Government, was appointed private secretary of Mr. SCLATER-BOOTH, the President of the Local Government Board. He is now, by favour of the Lords of the Treasury, by a stroke of the pen, made the permanent head of one of the most important administrative offices of the State. Evidently it was supposed Dr. FARR would pocket the slight put upon him, and meekly undertake to coach the aristocratic nominee of the Government in his official duties. But the authors of this discreditable act of nepotism have found out their mistake, and Dr. FARR has, as we have said, resigned in disgust. Thus, not only is this department in danger of being disorganised by being placed in the hands of a neophyte at a time when the two experienced chiefs who have administered it for more than a generation are altogether retiring, but an unfeudged administrator is made REGISTRAR-GENERAL when arrangements must be made for taking the next Census.

So far as we know there is nothing to mitigate the scandalous nature of this Government job, which is a vivid illustration of one of the incurable vices of Toryism. Half a century ago such things were done with impunity. We thought we had fallen upon better times. But a Ministry which coolly defies public opinion in respect to its foreign policy, and refuses to appeal to the country for fear of the result, can hardly be expected to refrain from making a permanent berth for the obscure and inexperienced scion of a Tory family even at the risk of disorganising a State department! It is barely possible that the outcry against the appointment of Sir BRYDGES HENNIKER, or the helpless condition to which the REGISTRAR'S department will be reduced, may induce the Government to pause. But even if his nomination should be suspended, the incident, taken with others of a similar kind, throws a flood of light upon the Tory view of patronage. To divide the spoils, and provide for needy political dependents is clearly of more consequence in the eyes of a BEACONSFIELD administration than to reward conspicuous merit or promote the public service. And in the approaching general election we hope this flagrant Somerset House job will not be forgotten.

Time was when New Year's State receptions were anything but harbingers of peace, and when an oracular phrase from the lips of NAPOLEON III. agitated all the money markets of Europe. Matters have altered since then, but are not quite reassuring, nor can be so long as there are millions of men under arms in Europe. To a certain extent, Germany now takes the place of France. At least, Prince BISMARCK avows a nervous concern as to the composition of the French Cabinet. In formal fashion the German Ambassador was instructed to tell M. DE FREYCINET last Thursday that the German Chancellor saw no reason—a slightly equivocal phrase—why the relations of the Government with the new Cabinet "should not bear the impress of the same sen-

timents of cordiality and peace we felt and manifested with regard to the preceding Cabinet." This is reported to have been said with emphasis for the especial benefit of Prince ORLOFF. In a less studied fashion the Emperor WILLIAM, at his military reception at Berlin, remarked that Germany had no occasion to be disquieted by the recent alterations in France, "at least, not for the present." For the real sentiments of the great German Minister and his Imperial master we are told to consult the unofficial *Cologne Gazette*, the most influential of German newspapers, which utters the following frank warning:

No good relations with the German Empire can be had nowadays by anybody who cultivates political intimacy with Russia. M. de Freycinet, according to his declaration, will, therefore, like his predecessor, deem dangerous every too close relation with St. Petersburg, and not even play with the fire. He is, therefore, and for so long welcome to Prince Bismarck, whether he be upon the rest of his political opinions a Jacobin or not. The French may arrange their affairs at home as they like, only they shall not threaten us and the peace of Europe, or—what means the same for the moment—encourage Russia in the least in new adventures. This Prince Bismarck has made known at Paris, and that he is assured of a corresponding attitude towards Russia on the part of M. de Freycinet he has at Paris on New Year's Day had declared to the world in the form of a demonstration of confidence in the new French Cabinet. This declaration is, therefore, pre-eminently a message of the duration of the peace of Europe.

We suppose the plain meaning of this is, in Bismarckian phrase, that at the first signs of France entering upon a war of revenge Germany will anticipate her object by striking blow. On the occasion referred to, the Emperor WILLIAM expressed his deep regret at the impending departure of Count St. VALLIER, who could not be induced to remain at Berlin after M. WADDINGTON'S resignation. It is now stated that the Count consents to yield to the double pressure put upon him, though his position as French Minister at Berlin will be more embarrassing than it was.

The news from Afghanistan indicates that the victory gained by General ROBERTS on Christmas-eve, when he routed the large force brought against him by MOHAMMED JAN, has produced decisive results. For the present, at least, all conflict is at an end. Our troops have re-occupied the Bala Hissah, which is being strengthened, the population has returned to Cabul. The entire route from that city to Gundamuck has been opened up afresh, the Khyber tribes are perfectly quiet—no escort of the convoys being now necessary. The British Commission has, as we have noted above, resumed its work of trying and hanging those who were concerned in the massacre of the members of Sir LOUIS CAVAGNARI'S Embassy. At a recent State dinner Lord LYTTON took occasion to review the situation. "The new year," said the Indian VICEROY, "opens under happier auspices and with more hopeful auguries than the old; but our soldiers' work in Afghanistan is not yet over, nor could it be relinquished or relaxed till its object was completely attained. That object was not the acquisition of territory, but the firm establishment of durable foundations for the future peace of India, and solid, self-acting guarantee for the future good behaviour of India's Afghan neighbours. Not till then could we sheath the sword or hang up the shield."

Lord LYTTON expressed the hope that the new year's task would be "mainly one of reassurance and reconciliation." He may possibly be mistaken. Apart from the project of capturing the far-distant fortress of Ghuzud, if not advancing upon Herat, our troops may have to encounter a new enemy. ABDUL RAHMAN KHAN, a nephew of SHERE ALI, who has been living at Tashkend under Russian protection, has escaped, and is proceeding to Balkh with the object of raising a force to conquer the northern provinces of Afghanistan, for which he has large pecuniary resources. It is, indeed, reported that ABDUL RAHMAN KHAN, who is a chief of some capacity, aspires to the vacant throne as YAKOOB KHAN'S successor, in which capacity he may give General ROBERTS much trouble. Thus the dismal prospect of further struggles in Afghanistan widens as time goes on.

The telegraph tells nothing of receptions in the Winter Palace at St. Petersburg—for the Russian New Year has not commenced—but gives currency to some very sensational reports. According to a Vienna letter in the *Standard*, the frontier towns and villages bordering upon Germany are "full of troops, and in the military coffee-houses of the district a coming campaign against Germany and Austria is the talk of the day." Another statement in the *Daily Telegraph*—there is a striking convergence of Russian troops "towards the Western portion of the Empire, and the frontier fortresses are being armed." Similar reports as to the concentration of bodies of troops in exposed districts in the depth of winter were current about a month ago, and were ostentatiously reproduced by our belligerent journals till the Berlin Press laughed them out of existence as absurd inventions. Happily, we have news direct from St. Petersburg, which takes quite a different view of the situation. The well-informed correspondent of the *Daily News* says that though for the present no measures of constitutional reform are contemplated, some of the most experienced Russian statesmen, not of the reactionary party, are to be constituted a committee of Ministers, General MILUTINE, being First Minister, M. VALOUVIEFF, President of the Council, and Count SCHOVALOFF, Chancellor for Home Affairs and Minister of Police. This step in advance—the precursor of a reform policy—is to be taken with the full sanction of the CZAREWITCH who, like the statesman referred to, regards a policy of peace and internal development as not only desirable, but as essential on financial grounds. All this seems probable

enough. M. VALOUIEFF has been actually appointed—a fact of considerable significance, seeing that he has of late taken the lead in advocating decided reforms, and was in temporary disgrace after the recent attempt on the life of the CZAR.

Apart from the treatment of M. KOLLER and AHMED TEWFIK, which has been engaging the attention of the SULTAN, Sir HENRY LAYARD, and the European press, and on which we have commented in a separate article, the news from South Eastern Europe is not without interest. Another attempt has been made to approach the Greek frontier difficulty, but the Turkish Commissioners continue to temporise, and the Hellenic delegates declare that further negotiation is useless. The Porte has addressed a proclamation to the inhabitants of Gussinje and Plava, declaring that those districts, in virtue of the Berlin Treaty, have ceased to belong to Turkey, and in future belong to Montenegro. Opposition to the Montenegrin authorities, it is announced, is, therefore, illegal, and would expose the inhabitants to disadvantages which the Porte would be unable to prevent, but those of the inhabitants who wish to emigrate will receive the means of leaving the country, and an allotment of land. The Albanians, however, still threaten resistance, and the towns in question have not yet been surrendered to Montenegro. There have been some difficulties in Eastern Roumelia between ALEKO Pasha and the Provincial Assembly, which have been settled by compromise. Letters from both Principalities on either side of the Balkans represent the population generally as averse to Russian supremacy. In both countries a national party has arisen. "To Russia all agree in expressing gratitude, but beyond that they do not go. The one wish is to be let alone to manage or mismanage their affairs as they please. Late events have opened up a great field for the commerce and enterprise of Austria, and there is no doubt that she is fully alive to the advantages to be derived from the new markets that have been almost created at her door."

A few days ago a further Cabinet Council was held, and as its members have dispersed, the programme of the ensuing Session of Parliament is probably decided upon in substance. Ministers have well kept their secret, if there is any secret to keep. It is probable that they will introduce one or more Irish measures—possibly one for appropriating the unexhausted portions of the Irish Church surplus for the relief of the prevalent distress. The delicate University question has also yet to be dealt with, it having been provided that a complete scheme for the government and administration of the seminary that is to supersede the Queen's University shall be presented to the House of Commons early in the Session. The HOME SECRETARY will also, it appears, bring forward a measure for the purchase of the rights and interests of the various water companies in the metropolis, and negotiations with that object in view are now proceeding. It is expected that some other measures of social reform may be introduced, and it will be necessary to bring in a Bill to arrange for the taking of the Census next year—a question which may possibly give rise to much controversy. It will be strange, indeed, if a Cabinet of which Lord BEACONSFIELD is the head does not propose some sensational legislation in view of the general election.

Some of our contemporaries are greatly exercised relative to the future political status of Lords DERBY and CARNARVON. There seems to be a general agreement, which is confirmed by passing incidents, that the ex-Foreign Minister is increasingly inclined to throw in his lot with the Liberal party, and to support an advanced Liberal programme, such as will alike please Lord HARTINGTON and Sir CHARLES DILKE. As to his Lordship's late colleague opinions differ widely. On the one hand, the belief is expressed that Lord CARNARVON will identify himself more thoroughly with the Opposition. On the other, it is contended that his Lordship is leaning in the opposite direction—for, although he is opposed to the course taken by the Government in foreign affairs, he has taken umbrage at the merciless attack made by the Liberal leaders on the Zulu policy of Sir BARTLE FRERE, for which, as Colonial Secretary, he was largely responsible. All this is mere gossip, which will be replaced by more reliable information when the Session opens next month, and the two ex-Ministers have an opportunity of publicly expressing their latest political views.

The revenue returns for the last quarter, which complete nine months of the financial year, cannot have afforded much comfort even to so cheerful a Chancellor of the Exchequer as Sir STAFFORD NORTHCOTE. They show that in the past three months the receipts amounted to £18,616,557, against £19,069,562 in the corresponding quarter of 1878, or a decrease of £453,005; (the decline in Customs and Excise being respectively £128,000, £530,000—a proof that the industrial revival has hardly as yet begun to be felt by the working classes). During the nine months there was a net decrease of £448,955, and a falling off of £566,000 in Customs, and £1,123,000 in Excise. On the year there has been a net increase of £2,182,978. The increase under the head of Property and Income-tax during the year is £3,454,000; and there is a decrease of £415,000 in Customs, and £1,095,000 in Excise. Thus there is small chance that the Budget Estimates of last April will be realised, and the CHANCELLOR of the EXCHEQUER may have to deal with a deficit on the present financial year, plus the uncovered six millions and a-half of last summer, the additional cost of the Zulu War, and a part, at least, of the heavy expenditure in Afghanistan. We observe that the *Pall Mall Gazette* in reviewing the financial position, expresses a belief that Sir STAFFORD NORTHCOTE is

"meditating a surprise for the public." Great efforts are being made to reduce the Estimates, so that they may not exceed those of the financial year ending last April, and our contemporary surmises that the expenditure will not be much over eighty-one millions, while the revenue may be eighty-three. The *Pall Mall* has little doubt that, in order to "make things pleasant," the CHANCELLOR of the EXCHEQUER will propose to treat the deficits of the last three years—say seven millions and a half—as "war expenditure," and add it to the National Debt. Having thus thrown overboard the great incubus, our financial magician will reveal a clear surplus, part of which can be given to meet the liabilities of the Indian Empire, and part to reduce the deficiencies of preceding years. This is not the time or place to discuss the suggested arrangement for making "a pleasant Budget," which would afford the Opposition leaders a fair opportunity of exposing the financial legerdemain of HER MAJESTY'S Ministers.

In an article in the *Pall Mall Gazette* of Tuesday appeared a sentence or two which is adapted to give some encouragement to Mr. RICHARD, M.P., as to the motion he intends to propose in the ensuing Session, praying HER MAJESTY to instruct her FOREIGN SECRETARY to enter into communication with other European Governments, with a view to bring about a mutual and simultaneous reduction of armaments. Our usually bellicose contemporary, in discussing the dubious reports as to the alleged intention of Russia to provoke a quarrel with Germany and Austria, deplores the prospect of the further waste and suffering which impends over the European continents, and goes on to say:—"For armament will of course be answered by armament; and not only the wretched Russian people, still groaning under the poverty and misery of one great war, but the people of other countries will suffer even more than they do now; and they suffer enough already. We do not hope much from plans of general disarmament; but when we read such stories as appear in to-day's papers, we ask ourselves whether the time has not come for the peoples of all nations to rise up and bid their rulers find some way of relieving them from the baleful militarism that—at its best—is ruining their homes."

NINETEENTH CENTURY PIONEERS.

[WE propose to publish from time to time sketches of men of mark of the present century, chiefly, but not exclusively, Nonconformists, and little as well as much known, who have striven, under difficulties hardly realised by the present generation, to uphold the rights of conscience and free thought, extend the boundaries of religious freedom, or emancipate the nation from the shackles of sacerdotalism and superstition. In choosing our subjects we do not propose to follow any definite plan or chronological arrangement, but to discuss the personal qualities and public virtues of men whose lives were imbued with a noble purpose along the lines we have indicated, and who have left bright examples of self-sacrifice and resolute perseverance from which the present, and especially the rising, generation may receive wholesome Christian stimulus. There is, we think, some fitness in selecting for our first sketch a sturdy Nonconformist layman, who was, more than anyone we can recall, a link between the past and the present, and who reflected some of the best characteristics of both.]

I.—GEORGE HADFIELD.

When Mr. George Hadfield was born—in 1787—he would have been considered a rash enthusiast who would have predicted the events which he lived to see and, in some measure, to influence. For the second time, in the very year of his birth, the Nonconformists of England had been refused any relief in the matter of the Test and Corporation Acts. The Sacrament of the Lord's Supper was little more to anyone, excepting a few bodies of Dissenters, but as Cowper said, "A picklock to a place." Wesley was still preaching. Priestley's house and laboratory at Birmingham had been burned; America had only just successfully asserted her independence; the French Revolution was exciting the aspirations and hopes of mankind. There were no great leaders of religious liberty; there were no missionary societies, no Bible societies, no system of public education. We seem to be looking back many generations when we consider these circumstances, and yet the man who was born amongst them died only a few months ago!

Nonconformity at that period was as little self-asserting in Yorkshire as anywhere else. The whole of the county contained only 157 Free churches, more than half of which belonged to the Independents. To one of these, at Sheffield, Mr. Hadfield's father was attached; but Independency with him was more than an inheritance. He prized it as such, it is true, but he made it an essential part of his own intellectual and religious life. This was exhibited as soon as he settled in Manchester, where he became one of the leaders in the Lady Hewley's Charity Case, publishing a pamphlet on that question as early as 1825. Here Mr. Hadfield showed a strong Evangelical feeling, and an equally strong indignation against the Unitarians for retaining possession of the property in dispute. The suit cost him a large sum of money, as also did the publication of its history many years afterwards.

Of all men Mr. Hadfield was one of the last who could be expected to abandon his principles when he became a wealthy man, nor could you ever see in him one of those Dissenters, without respect or self-respect, who minimise in their conduct the difference between Church and Dissent. His was the sturdiest order of the sturdiest Nonconformity, which he exhibited equally in public and in private, on the platform, in the church, in the house. He threw his Christianity also into his politics, making justice their cardinal principle. Hence he was one of those ridiculed, as we said in these columns last week, by Bishop Wilberforce for taking part in the Anti-Corn Law League. An equal, and one of the earliest, parts he also took in political reform. Many a man is brave in defence of his principles abroad, but shrinks from asserting them by the fear of loss of caste in his own neighbourhood. But it was in his own neighbourhood that Mr. Hadfield was most asserting. Did he lose honour by it? Let the respect paid to him by all Lancashire and Yorkshire—by all Nonconformist England—be the answer.

Of the thoroughness of Mr. Hadfield's Nonconformity, before he became more publicly known, we met only the other day with a curious illustration. It is in the *Voluntary Church Magazine* for 1833. Looking through that now little known, but once well known, advocate of the old voluntary societies, we came upon an address "To the Dissenters of England," dated at Manchester, November 9, 1833, and signed "George Hadfield." In this remarkable address the Dissenters are reminded that they "had almost unanimously supported the Government in all their late struggles, and in return for this we have absolutely got nothing but our labour for our pains"—a history that has been more than once repeated! Reference is next made to the domination of a corrupt State Church, and to the injustice of the University Tests, and the Marriage and Burial Laws. A vigorous appeal to Dissenters to settle the question of Church and State follows, and their just demands are thus stated:—

1. A total disconnection between Church and State, leaving the details consequent thereon to be dealt with by Parliament.
2. The repeal of the Act of Charles II., which enables bishops to sit in the House of Lords.
3. The repeal of all laws which grant compulsory powers for the support of any Church whatever.
4. The reformation of the Universities, a grant of equal rights in them, and the repeal of all religious tests connected with them.
5. A reformation of the laws relating to marriage, with equal rights in places of public burial.

"No Government whatever," says Mr. Hadfield, "could long resist any of these just and reasonable requirements if perseveringly demanded." And, lastly, he says, in words that read as though from an address of the Liberation Society of the present year, "Instruct your representatives upon the measures on which you, the respectability and intelligence of the country, have set your hearts, and they will inevitably be carried." Ah! if all the Nonconformists of that day had responded to this vigorous and faithful appeal! But they lost their opportunity; and ten years afterwards the Anti-State Church Association had to take up the appeal and take charge of the work to be done. There were brave men in those times, but there was no efficient organisation.

It was natural that Mr. Hadfield should have sought a seat in the House of Commons. He was, in the days of mawkish "political Dissent," just one of the men most necessary to be there. But he failed when he contested Bradford in 1835, and partly, no doubt, because of his principles. Since then Bradford has well advanced, and a Tory has no prospect there. It was Sheffield, his native place, that first, in 1852, elected him, and which remained constant to him until he retired in 1873. Twenty-one years Mr. Hadfield sat in the House, until he became one of its best known figures. The "platform," as the Americans say, upon which he stood, he kept to the end of his days. There was the utmost unreserve on the State Church and other questions when he went to Sheffield, and the same unreserve characterised him through the remainder of his life. He would never higgle in reply to a question; he would never have an excuse for not voting; and the House honoured him, as it respects all honourable men.

Mr. Hadfield spoke on many subjects in the House—plain, energetic, brief were his speeches, and always to the point. He had the sagacity not to confine himself to questions in which his own feelings were most indicated; but one of those questions he took up and carried. Seven times did he successfully lead members on the Qualification for Offices Bill. Seven times did the Bishops throw it out of the House of Lords, but he succeeded, as he was sure to do. He believed in his own advice that, if "perseveringly demanded," all religious equality could be carried. And he was right.

It is not a year since Mr. Hadfield died, at the great age of ninety-two. He will never be forgotten by those who knew him, and especially will he be remembered

for his integrity of principle and steadfastness of purpose. Since he was born the Constitution of England has been greatly changed. Measure after measure of religious liberty—every one of which had his active help in speech, time, and money—has been carried, and we are now almost within sight of absolute religious equality. To such men as George Hadfield do Englishmen mainly owe their civil and religious liberties. For he

maintained
The cause of Christ and civil liberty
As one, and moving to one glorious end.

MR. WADDY, M.P., AND HIS FINSBURY FRIENDS.

WHY should the Liberals of Finsbury give a banquet to Mr. Waddy on his return to Parliament after the great fight at Sheffield? Well, the reason is "not far to seek," for the honourable member lives in the borough, and is, moreover, the President of the Finsbury Liberal Association, and in that capacity has done it good service. But I suspect that a second motive also propelled the originators of the festive gathering of last Monday night, and that, because Finsbury Liberalism is bent on getting rid of a Jingo member of its own, it rejoiced all the more at the defeat of Jingoism in one of the strongest of its strongholds. Thus, while a good deal was said about Sheffield, speaker after speaker showed that he had Finsbury in his mind quite as much, and "Go thou and do likewise" was the moral appended to all the laudations of the Sheffielders.

It said something for the promptitude and organisation of the but lately formed Finsbury Liberal Association that it could in this way bring together so large a company exactly a fortnight after the election, and that at a time of year when private, rather than public, engagements occupy men's time. But "nothing succeeds like success," and one success begets another. It cannot be said that "covers were laid" for between 200 and 300 gentlemen, because, in fact, no covers were needed; and that suggested the idea that at this season of the year a hot *soirée* would have been more agreeable than a cold dinner. The company, however, were probably too exultant, and too full of warm enthusiasm, to think much of so trifling a drawback to the complete success of a very spirited public entertainment.

After the Chairman, Mr. Henry Spicer, had given the Queen's health, and in doing so had emphasised the fact that she had proved herself to be a strictly constitutional Sovereign, letters were read from a number of public men who were unable to be present. This is usually a very formal, not to say prosy, business; but it was quite otherwise in this instance, seeing that all the writers had something to say either in admiration of Mr. Waddy's pluck and public spirit in fighting the recent battle, or some expression of delight at the result. It was curious, too, to notice the effect produced by the mention of certain names. The reception of Lord Granville's was very marked, and so was that of Lord Hartington; but "John Bright's" occasioned a much greater demonstration. Sir Wilfred Lawson proved another popular favourite, notwithstanding the champagne and other bottles on the table. Mr. Foster's and Mr. Lowe's names were received quietly, but with respect; while the letters of Mr. Chamberlain, who failed where Mr. Waddy has succeeded, and of Mr. Mundella, his new colleague, also evoked a good deal of feeling. Nothing was said about Mr. Gladstone at this stage; but presently, when a reference was made to him, the audience rose to their feet, and cheered with an enthusiasm which no other living man appears able to kindle.

The Chairman spoke with judgment and good taste of the services rendered by Mr. Waddy to the Liberal cause during the recent conflict, and especially eulogised him for not truckling to sectional hobbies, or to the extreme vagaries of any party. Would, he added, that they had more like him to fight for both counties and boroughs, for which good Liberal candidates are still wanting—a wish to which the Finsbury Liberals present seemed to respond from the bottom of their hearts.

Then an address of congratulation—neither fulsome nor too long—was presented by Mr. E. R. Allen, a son of Mr. Stafford Allen, to the hero of the evening, who by about eight o'clock was on his legs, to deliver what was expected to be, and rightly, *the speech of the evening*. His speech was good both in matter and manner, and struck the right key-note, by recognising the fact that that night's assembly, and the 300 letters of congratulation which he had received from, not only individuals, but Radical associations, working men's clubs, and Liberal associations all over the country, expressed delight that "the Liberal party had fought an exceedingly good battle, and had won a somewhat perilous fight." He stated facts which showed the immense importance which the Government and the Tory party generally attached to the election—until it was over, when they at once tried to represent the result as one of no political significance whatever! Paradise-

square, Sheffield, had rung with Jingo cries in 1877 and 1878, and Mr. Waddy read, amid roars of laughter, a bill which told the patriots of Sheffield, "In Paradise-square you spoke with the voice of thunder, which made Russia tremble," and more rubbish of the like sort. After that, it would not do to underrate the importance of the contest and of its issue—an issue all the more decisive because the name of Mr. Roebuck had been used without stint, and it had been sought to perpetuate his influence, by upholding his policy, as a tribute of respect to his memory. Mr. Waddy described in detail the special difficulties with which the Liberals had to contend, in consequence of the defective state of the register and the occurrence of the election during "Bull week"; but all these difficulties were overcome by the splendid and persevering services of the working men of Sheffield. "The battle," said the speaker, "was won by the strong, determined, persevering, unpaid efforts of the working men of Sheffield. I was given to understand that the canvassers were paid on the other side, whether the victory was with them or not, but more if they won. Our men were unpaid canvassers, working night by night with earnestness and intelligence. Men of that sort were not to be beaten." The moral of the election was that the country had turned. The other side had fought in their strongest place, with a good candidate, and with every circumstance in their favour, and had been beaten. They had been afraid to fight upon the issue of Conservatism as against Liberalism. They appealed to the men of Sheffield, "Will you vote for the Queen of England or the Czar of Russia? The struggle is between the British lion and the Russian bear. The eyes of the Russians are upon you. The success of Waddy would cause joy and rejoicing in the Palace of the Czar!" And Waddy had succeeded notwithstanding! "Let it," continued Mr. Waddy, "be said that we had a majority of but 478. The difference is this—that with every disadvantage against us, we fought that party which at the last election was 1,000 ahead, and we have left it nearly 500 behind. The lesson we have to learn from all this is that, make the experiment where you will on behalf of the Government, at its most favoured time and place, and it will be found that the fever has burnt itself out. It is the course of fevers to run their course. They leave the patient weak and in a very bad way—sometimes sadly deficient in energy and considerably bled. But the time is past, the fever is over, and, I believe, in every direction the nation is awakening from the state of things in which, for a time, at all events, it was involved. Whenever the general election comes it will find us ready at Sheffield: I hope it may find us ready at Finsbury and right throughout the country." And then the speaker closed a very effective speech by a few words of protest and of invective directed against the Afghan policy of the Government.

There was more speaking, of course—so much, indeed, that the poor waiting vocalists were crowded out, and the musical programme was cruelly curtailed. The meeting evidently meant business, and to business it fairly stuck all the evening through.

Before the company broke up, it suddenly struck me that it was a very Nonconformist gathering. The Chairman was an Independent, and the guest a Methodist. The address was presented by a Quaker; Mr. Carvell Williams—supposed to be a representative of the dissidence of Dissent—was put up to propose "The Houses of Parliament;" and there were also Mr. Glover, Mr. Holborn, Mr. Mark Wilks, and Mr. Roberts—all well-known Nonconformists—among the speakers. In fact, the Rev. John Rodgers, the Vice-Chairman of the London School Board, and also a Vice-President of the Finsbury Liberal Association, looked almost alone, so far as Episcopalians were concerned. But I, perhaps, ought not to be surprised at that; for, if Finsbury Liberalism has a backbone, it is certainly a Nonconformist one, and if it is to follow the example of Sheffield, I expect it will be the result of Nonconformist principle, energy, and determination.

BIRD'S-EYE.

A REORGANISATION of the Nonconformist Association has been effected at Berkhamsted, and the adjoining parish of Northchurch has been affiliated. The Baptist and Congregational Churches are represented by six elected members, in addition to the pastors; the Primitive Methodist and smaller churches by a smaller number. The association takes cognisance of public questions outside church arrangements, and for some years has conducted an infants day school, and managed the United Coal and Clothing Club in connection with the several churches, which expend some £200 per annum. The localisation of a magazine is under consideration, as affording a suitable medium for the inculcation of Nonconformist principles and the chronicling of Christian work. Mr. T. Read is president, and Messrs. Henry Nash and A. T. Read, secretaries.

MARRIAGE IN THE CHURCH OF ROME.—The *Gaulois* states that the second Commission of Cardinals, to whom was referred Lady Mary Hamilton's demand for the annulling of her marriage with the Crown Prince of Monaco, on the ground of moral coercion by her mother and by Napoleon III., has declared the marriage null. The commission, however, affirms the legitimacy of the child born in 1870, and the father's right to take charge of him.

WINTER EXHIBITIONS.

THE ROYAL ACADEMY.

IT seems so natural to connect the Royal Academy with Spring-time, and with the May gatherings, that an Exhibition in the Winter here seems like roses in January. The works exhibited are by the old masters, and by the deceased masters of the British school, including a special collection of works by Holbein—the latter certainly the most representative collection I have ever seen. These will well repay the art student's careful inspection. 192, a portrait of Sir Nicholas Carew, is in excellent preservation. It is life size, and the armour is a wonderful piece of colouring. It is interesting to remember that Holbein was under the patronage of the scholarly Erasmus. Unfortunately, Erasmus in those earlier days wrote the "Praise of Folly," which pleased Holbein so much that he illustrated it with marginal sketches. We see here his likenesses of Henry VIII., to whom he was introduced by Sir Thomas More. A "truthful" painter, Holbein! Yes. And a certain well wrought finish which came nigh to being what some critics honour with the name of bloom. They are unmistakably hard, and contrast strangely with Rubens. To show how the painters of that age still clung to the treatment of Scriptural subjects, and often miserably failed, see "Noli me Tangere" (187), Christ and Mary Magdalen in the garden. The two figures in the centre of the background are ridiculous. Perhaps 177, portrait of Christina of Denmark, is the best specimen we have in this collection of Holbein's work. The hands are good, and the dress is painted with rare fidelity. It will not do to criticise the flesh colour without remembering that artists paint on certain backgrounds, and, of course, artists have their own "pet" mixtures. There was a peculiar green which Holbein used, and sometimes the background was blue. Now there is a picture of Nicolas Poussin, 125, "Adoration of the Shepherds," which evidently was painted on a red ground, and, the surface colours having faded, the consequence is the floating angels appear red in colour. I need scarcely say that Poussin never painted them so. But before I leave Holbein, let me call attention to 180, portrait of Thomas Howard, third Duke of Norfolk. Although in drawing far inferior to Albert Dürer, yet there is grand drawing: look at the hand round the staff, just enough pressure in it; and the mouth, what character in it. The colouring, too, of the fur, &c., is as fresh and delicate as ever. 182, "Sir John More," might have been an ancestor of Henry Irving's; there is quite a marked likeness. If Louis Cranach was not reputed to have been a painter of the "true," I could never have thought John the Elector and Duke of Saxony to have been so fearfully coarse-looking and ugly as 200 represents him to have been. If 202, by Lucas de Heere, be a faithful picture, and the mouth was like that, the lady had had, one would imagine, a rare temper. Certainly, however, the gold-embroidered dress is wonderfully well drawn.

But I am inclined at once to take the reader to the glorious pictures of Gainsborough. No. 140, "The Harvest Waggon," is the finest of his I have ever seen. Look at the daylight, look at the life-like character of the figures on the waggon; the girl mounting the waggon is a portrait of one of Gainsborough's own daughters, seen again in life-like size in 138. What hands! what grace! what ease! Look at the light pressure of the graceful fingers! You may see in these pictures, especially, the perfection of his colouring, and the rich tones of his warm and delightful atmospheres. 142 is by Sir Joshua Reynolds, P.R.A. Notice the head-dress, it is a beautiful piece of painting. For a study of Vandyck, see 119. Look at the black dress with slashed sleeves. A favourite pupil of Rubens, and much more delicate in his touch, he was not so truthful. Everlastingly painting Charles I., and dwelling in the courtly atmosphere, and liking himself magnificent dresses and gay equipages, he developed a false refinement—and threw that over his likenesses. The colour of the hands in this picture is admirable. A most successful painter in a worldly sense, and knighted, he will not compare with Titian, Rubens, or Rembrandt. For Rubens, see 54, 61, 65, 81. Stand at a good distance from 54; it appears too much "cleaned," but at a distance his wonderful colour is seen; in 65, the cattle are exceedingly life-like and broad in handling, and well coloured. 70, David Teniers, is good, and is unquestionably by him. His portraiture of coarse life as it is, I do not think it can be justified, but this is only "Backbiters." See Tintoretto, you do not often get a chance, in 110. Study the veined hands. His real name was Jacopo Robusto. "Il Tintoretto," means "the little dyer." Rather a bold youth he must have been, if the art historian is true who tells us that he set up an academy, and inscribed over the door, "The drawing of Michael Angelo and the colouring of Titian." With wonderful inventive powers in which he was unequalled, he was scarcely truthful in drawing—had intense vigour, and painted hastily and too much. See one more of his at the National Gallery, and two at Hampton Court, and some idea may be formed of his marvellous richness of colour. And now let me say, see "Murillo 104; and Guido, 101, "Venus and Cupid," a painter whose style was elegant and graceful, but destitute of soul. See 72, Adrian Van de Velde, for a glorious bit of colouring, so brilliant, indeed, that it might have been painted yesterday; then see 52, "A Cow," by Paul Potter. You cannot see him in the National Gallery. I know nothing in cattle painting to transcend this. Cuyp, too, should be well looked at, and last, but greatest of all, "The Grand Canal, Venice," by J. M. W. Turner, R.A. What water! what light! what colour!

I dare not transcribe one half of my notes in this review, but must leave the visitor to agree or disagree

with my reflections, but with the profound rejoicing, on the one hand, that the old masters are not now slavishly worshipped, and, on the other hand, with the hope that they may not be the delight only of connoisseurs and of critics, but become more and more interesting to all lovers of art. We may well wonder whether many modern pictures will stand as well as these have done after two centuries or more of wear and tear and dust and damp. I meant particularly to have mentioned Jan Both's pictures, 63, 66, 68. When the modern Englishman knows that they are very valuable in a monetary sense, perhaps he will give them more than a passing glimpse. Look at the mellow colouring of 66. Whether 225 be, indeed, a Leonardo da Vinci is a moot point—the subject is "The Virgin and Child,"—for many reasons I incline to think it is. It certainly is not a copy, and I know no other painter who gives such transparent lights and shadows. Of course, however, the picture may be by one of his pupils at either of the great schools he founded in Milan or Lombardy. Painter and sculptor too, he was so anxious for realism that Kuyler tells us he watched criminals executed to catch the vision of pangs of horror and despair, and took peasant pilgrims into his house to treat them, amuse them, and catch their expression. John Crome and R. P. Bonington are alike worth a study. And now the Gallery is losing its light, so I must say Adieu!

W. M. S.

ECCLESIASTICAL MISCELLANY.

DENOMINATIONAL SCHOOLS.—The *Morning Post*, commenting upon a suggestion made in the last report of the Privy Council on Education for a reduction in the grant for average attendance, and recalling the hint given by Lord George Hamilton as to a reduction of the capitation grant, says:—"It is easy to imagine with what alarm the bare mention of two such possibilities has been received by the managers of voluntary schools. The carrying out of such a proposition would be equivalent to a sentence of extermination on half the Church schools of the country. This may be a small matter to Lord George Hamilton, who does not seem to know how to resist unreasonable pressure, but it is a very serious matter for the Church, and ultimately for the Conservative party. . . . It is the special religious teaching in the Voluntary schools which cannot be got in the best Board schools anywhere established, that constitutes the case as between Board schools and the schools of the Church. The Cowper-Temple Clause keeps all such teaching out of Board schools; the Voluntary schools alone are at liberty to give it. Such teaching cannot be given apart from dogma, and it is dogma that is forbidden."

RESTORATION OF JOHN WESLEY'S CHAPEL.—The trustees of this venerable historic edifice have, after consultation with eminent architectural authorities, definitely resolved to restore the main building, and to rebuild the Morning Chapel, and to put the work in hand without delay. The features of the original structure are to be adhered to with strict fidelity, but certain improvements, chiefly in the acoustic arrangements, are to be effected in the Morning Chapel, which, it will be remembered, was completely destroyed by the fire. The monuments of the Wesleys and other celebrities are to be replaced in their original position. The Rev. John Baker, writing upon the subject of the restoration, acknowledges the great courtesy and consideration received from the Rev. W. Rogers, rector of St. Botolph's, Bishopsgate-street, the secretary of the Cowper-street School, and from Dr. Wormell, the head-master, and the other members of the managing committee, in spontaneously offering their spacious hall for the accommodation of the congregation during the process of rebuilding the devastated sanctuary.

THE BISHOP OF MANCHESTER ON THE ZULU AND AFGHAN WARS.—The Bishop of Manchester, preaching at the Cathedral on Sunday, said that in national and political affairs the past year was not marked by much of which as a nation we could be justly proud. The question forced itself upon the minds of Englishmen, and demanded an immediate answer.—What business had we with our armies either in Zululand or Afghanistan? Could it be pretended, he asked, that they were either of them just or necessary wars? Unless we were to abandon all pretence to justify a recourse to arms, he, as a Christian Bishop, must distinctly say, if he was to be faithful to his message, that as a nation we had misdoings to repent of for having been the first to draw the sword in those two wars.

RELIGIOUS PERSECUTION IN AUSTRIA.—Mr. W. McArthur, and Mr. E. R. Bleigh, referring to the recent visit of the deputation of the Evangelical Alliance to the Emperor of Austria, and the action which has succeeded the Emperor's assurances upon the subject, write:—"Two months have nearly now elapsed, and matters remain much as before. Bureaucratic hindrances and theological jealousies have probably hindered that speedy remedy which the Emperor's words and manners seemed to indicate. The facts of an intolerable persecution being undeniable, we feel the time has now come when enlightened public opinion may call upon the Government of Austria, in the name of right and liberty, to give effect in its own dominions to that great principle of religious freedom, which with its own hand it has so lately inscribed upon the international law of Europe."

EDUCATION IN NEW SOUTH WALES.—The Premier of New South Wales, Sir Harry Parkes, has introduced in the Legislative Assembly an Education Bill providing for the repeal of the Act of 1866, and the abolition of the Council of Education, withdrawing the Government grants from denominational schools, and placing the funds for educational purposes under the control of the Minister of Education.

THE OLD CATHOLIC MOVEMENT.—M. Chavard, an Old Catholic priest at Geneva, has resigned, on the ground that, after six years' efforts, he despairs of a Catholic reformation in its present hands, the movement being without unity of doctrine or liturgy, and perverted to political ends. He intends to hold aloof from all theological controversies.—An action for slander, in which Bishop Herzog was plaintiff, and the publisher of the *Basler Volksblatt* defendant, was recently tried by the Correctional Tribunal of Basle. The suit was instituted in respect of a letter from its Berne Correspondent, which appeared in the journal in question on the 22nd of November. In this letter Old Catholicism and all its works were denounced in violent terms, and Bishop Herzog was stigmatised as "a comedian," and an "alcoholised priest" (*alkoholischer pfarrer*), the latter ex-

pression being evidently a play on the term *alkatholischer pfarrer* (Old Catholic priest). The writer of the incriminated letter was fined 200f., the publisher and editor of the *Basler Volksblatt* 50f., and ordered further to pay the costs of the action, and insert the judgment in *extenso* in his paper.

"**THE VALIDITY OF DISSENTING BAPTISM.**" says the *Church Times*, in answer to a correspondent, "was settled for the Catholic Church by the Council of Aries in A.D. 314. The legal question was settled as regards the Church of England in the same sense by the ruling of Sir H. Jenner Fust in *Mastin v. Escott*. No clergyman has a right to set up his private and ignorant crotchetts on the subject."

CONCURRENT ENDOWMENT IN PARIS.—The Municipal Council of Paris has decided to suppress all the posts of Catholic, Protestant, and Jewish chaplains under its administration.

NATIONAL SINS.

An Address delivered at the Evangelical Alliance Prayer Meeting, Langham Hall, January 6, 1880,

BY THE REV. HENRY SIMON.

We have come together to-day, at the instance of the Council of the Evangelical Alliance, to make confession before God of our national transgressions as well as of our personal offences, and to seek for our nation and for ourselves His full and free forgiveness. Inasmuch as we have met especially for prayer rather than to hear a lengthened address, I shall confine my remarks to the duty which we, the professed disciples of Jesus Christ, owe our nation to humble ourselves in the very dust on its behalf, and to confess the manifold sins and transgression of our people, with a view to the Divine forgiveness and the abundant revelation of His mercy. "There is forgiveness with Thee that Thou mayest be feared."

The attitude we are called upon to assume, then, is that of confessors for others and for ourselves only so far as we are a part of the whole body of the nation. There is something unspeakably sublime about the position which we are invited to occupy—namely, to kneel at the very feet of God, and in broken accents to tell out the tale of a nation's sins and misery, and through our tears to look for His abundant forgiveness. To be able reverently to take the position, or, better still, to be irresistibly drawn to it, implies much. It implies that we are in the truest sense patriots, that through God's grace we have resisted the belittling influence which, alas! too often arises from attention—it may be necessary attention—to the petty duties of our daily life; that we have not forgotten, but that we have in some sort realised our national unity; that in spite of sects and parties, contentions and tumults within our borders, we feel that we are a nation welded together by great common wants, common sympathies, and common aspirations; that in our own personal life we are conscious of the pulsations of a great national life, and that there come from it, as from the infinite, in some indescribable way, strange ennobling powers, which make our life, and that of our people, one. In these days, as in other days, when a thousand things are at work to draw men's minds away from the real secret of national greatness and glory, and to fix them upon the mere shell of things, who should be expected to be patriots if not we, into whose souls has been burnt by the fire of God this truth, that it is righteousness that exalteth a nation?

But to kneel reverently at the Divine footstool on behalf of our nation implies that there has been transmitted to us, and that there still lives among us, some of the old prophetic fire which lit up a nation's sky when that sky was covered with clouds charged with Divine judgments. The language of those grand old men was, "Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption." Nothing strikes us more "in some of the men of whom the world was not worthy" than their profound sympathy with the integrity of the Divine throne, against which all private and national sin is rebellion, and, at the same time, their agonising compassion for the people. Such examples as those of Moses when he cried unto the Lord and said, "Oh, this people have sinned a great sin, and have made them gods of gold!" Yet now if Thou wilt forgive their sin, and if not, blot me, I pray Thee, out of Thy book which Thou hast written;" and of Jeremiah when he cried, in the bitterness of his soul, "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" Such examples come readily to one's mind. 1879 will be long remembered as one of the saddest years in our national history. We are in no immediate danger, so far as I know, of being carried away into captivity, but the heavens are gloomy. Is there profound sympathy in our hearts, burning with the holiness and justice of God and compassion for the distressed and bereft among us? If so, then let us pour out our hearts before God.

But our position still further implies holiest fellowship with the sufferings of Christ, that we have entered, or are striving to enter, into the mystery of His love and pity for men. So intense was this love that in its holy fires His nature became fused into ours, that He became one with us, and, in consequence, bore our sins, feeling their shame and ignominy—became sin, as the apostle has it, and carried our sorrows. The real source of the truest patriotism is here. When the love of Christ really burns within us, it so melts us that our lives flow (and become rich and strong thereby) into ten thousand lives. We then realise our identity, not only with our nation, but with the whole race, and begin to feel acutely the sins of others. They come upon us with a sense of personal shame, and with some feeling akin to guilt; and thus, in some humble way, we, too, carry the sins and sorrows of humanity. Are we burdened to-day with the sense of our national transgressions?

But granted that we do in some measure, if not in full measure, realise all that our position this morning implies, what form ought our confession to take? I should be very much disposed to trust to the promptings of the Divine Spirit, whose it is to convince of sin, and of whom it is said that "He helpeth our infirmities, for we know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." When under the mighty operations of the Divine Spirit, one thing is certain, that we shall not waste our time in meaningless generalities; that our confessions will be without partiality and without hypocrisy; and, further, that we shall be alive not only to the grosser forms of sin which afflict the body politic, but also to those more refined, but not less deadly, sins which are exalted sometimes as if they were virtues.

In this holy light, even the self-seekings and self-laudations of men will appear not less hideous than the loathsome forms of sin from which we instinctively shrink. But I can imagine some one very sincerely putting this question. What is to be the real good of all this confession? In what way, if in any, will it tend to alleviate our national distress, and be in some sort an advantage to the people? I can see that if we were confessing our own personal transgressions, that good might come of it, for the Apostle John tells us, "If we confess our sin, God is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness." But how our confessing other people's sins is going to benefit them, I do not see.

We have a complete answer to this question. Confession and intercession on the behalf of others have been accepted by God, and blessing bestowed in consequence. The history of God's ancient people from Abraham to Christ abundantly illustrates it. What is the history of our redemption but the history of the perfect One confessing, agonising, dying, and interceding for others? It is through the mediation of Christ that we have redemption, even the forgiveness of sins. It is from the cross, as from a fountain, that all the blessings of salvation flow to us. We are being blessed with all the blessings of the Spirit in heavenly places in Christ Jesus.

But, further, the oneness of feeling and interest we have as patriots and as Christians with our nation brings home, as we have seen, the nation's sins to us with something of the sense of personal shame. To confess it into the ear of God is anyhow a marvellous relief to our own hearts, and for any part of the body politic to be less burdened, is, to that extent, for the whole to be helped.

Then our confession, prayer, and the endeavour to destroy the evils which afflict us, which will be the outcome of our prayer, is our protest against our national sins. And without this protest we should be partakers of other people's sins. The divine salt within us would lose its savour, and if the salt lose its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under foot of men. "Ye are the salt of the earth." For the Christian community to keep itself free from contamination with the sin around it, is to retain the power by which it can make inroads on the territory of Satan. In response to the cry of such a people, God will bless our land, and in the midst of judgment He will remember mercy. "Let the people praise Thee, O God. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us, and all the ends of the earth shall fear Him."

THE BURIALS QUESTION IN THE ISLE OF MAN.

A public meeting was held at Douglas, Isle of Man, on the 23rd December, to consider a Burials Bill now before the House of Keys, or, in the words of the notice, to consider "The clauses of the Sanitary Bill which relate to the Burials of Dissenters, and to pass such resolutions as may tend to induce the Legislature to accord to all parishioners equal rights in the interment of their dead in the Public Burial Grounds of the Island." Among the letters of apology for non-attendance read, was one from Sir Wm. L. Drinkwater, the chief judge, who wrote:—

"I do not approve of the clauses of the Sanitary Bill relating to the burial of Nonconformists, and should be glad to see substituted for them the moderate and equitable provisions contained in a Bill introduced by Lord Harrowby into the House of Lords, and which received the approval of the majority of that House. A copy of that Bill is at present in Douglas. I am ready to do anything in my power in the Legislature to procure their assent to an amendment of the Sanitary Bill to the above effect."

The objects and scope of the meeting may be gathered from the resolutions which were adopted. It is said that, following the precedent established by Mr. Marten, M.P., in England, the Church party in the House of Keys had sought to hurry a so-called sanitary measure through the House with undue haste. The Nonconformists' Association had therefore called this meeting for the protection of Dissenters' rights in the burial of their dead. Referring to the Bill, the Chairman (Rev. T. B. Butcher) said that, having looked over the Bill, he was bound to say that through the whole of these burial clauses there was a tone of mere toleration, of bare sufferance, of partiality and of injustice, and—he spoke advisedly—of contempt; so that no one could get a full understanding of the significance of the burial clauses of that Bill, as they refer to Nonconformists, without feelings of deep and intense disappointment and concern. The resolutions were as follows:—

1. In the opinion of this meeting the clauses in the Sanitary Bill relating to the burials of Nonconformists, make an invidious distinction between them and Churchmen which, while derogatory and unfair to Dissenters, deny them that equality to which, as members of the community, they are constitutionally entitled.

2. In the opinion of this meeting the Sanitary Bill at present before the Legislature is partial and unjust in its provisions for the interments of one section of the community, inasmuch as it ignores the legitimate rights of Nonconformists, who compose the largest portion of the inhabitants of this island, and who are compelled to pay rates equally with Churchmen.

3. In the opinion of this meeting, the Nonconformists of the island, having a just right to inter their dead in the parish burial grounds, which are public property, created and maintained by tax or cess, laid upon the inhabitants of the parish irrespective of their religious opinions, and that the several Nonconforming bodies of Christians are entitled to inter their dead in such parish burial grounds with their own religious services and by their own minister, without the enforced attendance and service of the minister of the Established Church.

4. That the foregoing resolutions, signed by the chairman on behalf of this meeting, be presented to the honourable the House of Keys at its next session, with the prayer that the House may take them into its favourable consideration, and pass such measures as may seem best adapted to remove the disabilities complained of, and at the same time call the attention of the House of Keys to the fact that a memorial bearing 1753 signatures has been presented through his Excellency, the Lieutenant Governor, to the Council, with a similar prayer.

In proposing a vote of thanks, the Rev. J. Howard, vicar of Onchan, called attention to one provision of the Bill, which he stigmatised as an "iniquitous clause," which set forth that—"Where a burial shall have taken place in the unconsecrated part of a parish burial ground, any person who, if the burial had taken place with the burial service of the Church of England, would have been entitled to receive any fee from any person in respect thereof, shall be entitled to receive the like fee and from the like person." He expressed the opinion that there was not a clergyman in the island who would touch a fee under such conditions.

Denominational News.

CONGREGATIONAL.

The Rev. James Bruce has intimated his intention to resign the pastorate of Greenfield Chapel, Bradford.

Among the recent admissions to the Congregational Church of Washington is the step-son of Pere Hyacinthe.

Mr. D. Fish, of Radstock, having been appointed to the Mission Church at St. Briavels, began his labours on Sunday last.

The Rev. Isaac Watkins, late of Horwick, on Sunday last, commenced his labours as pastor of the church at Littledean.

The Rev. J. Beatty Hart, of Oundle, has been presented by his congregation with a purse containing £21 1s., as a New Year's gift.

The Rev. Urijah R. Thomas preached at Redland-park Church, Bristol, on Sunday evening, on "The Illustrious Dead of 1879."

A service of song, entitled "Jessie's First Prayer," was given by the children of the Sunday-school at Shipham, on the 30th ult.

Mr. W. Birtwhistle was presented, on the 31st ult., with a valuable timepiece in recognition of his services as organist of Furthegate Church, Blackburn.

The Rev. R. F. Bracey, of Wortwell, has accepted the pastorate of the church at Wickham Market, Suffolk, and commenced his ministry there on Sunday last.

The Rev. A. Braine, pastor of the church at Somerton, was presented, on the 31st ult., with 42 books, as a token of esteem from the members of the congregation.

The Rev. Fairfax Goodall, pastor of the church at London-road, Lowestoft, was presented on the 23rd ult. with a purse of gold, in recognition of his ministerial services.

The Rev. J. Baldwin Brown will deliver the Merchants' Lecture, at Weigh House Chapel, on Tuesday next, at noon. The subject selected is "The Poor Laws of the Bible."

The Rev. Henry Cope, for many years agent of the Irish Evangelical Society at Youghal, Co. Cork, has accepted the pastorate of the church at Gorleston, Great Yarmouth, Norfolk.

The Rev. J. E. Rosoman, of Letherhead, on the resignation of a pastorate of nearly eight years, has received expressions of regret from many friends, and a presentation of fifty guineas.

The Rev. James Kirk Pike, of Leicester, has accepted the unanimous invitation of the church at Moreton-in-Marsh to become their pastor, and entered on his ministry last Sunday.

The Rev. J. Basley, on resigning the pastorate of the church at Bushey, where he has laboured for 16 years, was presented at a meeting held on the 29th ult. with a purse containing £60.

The Rev. J. W. Rogers, B.A. (Lond.), of University and New College, has accepted the unanimous call to the pastorate of the church at South Hackney, and commenced his ministry last Sunday.

The Rev. Dorrall Lee, of Uttoxeter, through the kindness of a few members of his church and congregation, has been presented with a certificate of life membership in the Pastors' Retiring Fund.

The Rev. Walcott Calkins, D.D., for many years pastor of the North Presbyterian Church in Buffalo, has accepted the pastorate of Eliot Congregational Church, Newton, at a stated income of £1,000 per annum.

The Rev. E. Morton, pastor of Harden-in-Bingley Church, was presented at the annual tea-meeting, by S. Watmuff, Esq., with 14 volumes of valuable standard works, as a testimony of the esteem in which he is held.

The Rev. F. Wagstaff, after a residence of six years, has removed from Great Barr, Birmingham, to Wednesbury, in order to give more direct supervision to the church in that town, of which, for the last two years, he has been the pastor.

The superintendents and assistant superintendents of 62 Congregational Sunday-schools of Boston and vicinity have organised a Sunday-school Superintendents' Union, for the purpose of developing the best methods for Sunday-school work.

The Rev. H. Luckett, on removing from Gainsboro to St. Mary Bourne, Hants, has received several testimonials expressive of the goodwill of his people, and of a large body of workmen to whom he had been useful during his second ministry in that place.

A watch service was held at Whitefield Tabernacle, City-road, in the closing hours of the old year. Prayers were offered by two of the deacons of the church, and an address delivered by the pastor, the Rev. John Morgan, on the Sunday-school Union motto for the New Year, "O satisfy us early with Thy mercy."

The Rev. G. Hugsworth, presiding on New Year's-day at the annual soiree in connection with the Old Meeting House, Kidderminster, mentioned that during the seven-and-a-half years he had been pastor, 250 persons had been admitted into fellowship, and the church-roll now numbered 400 members—a net increase of 150.

The Rev. R. M. McClumpha having accepted the pastorate of the Congregational church at Ryton-on-Tyne, a welcome tea-meeting was held on New Year's-day, Mr. J. Chamb, the senior deacon, presiding. Addresses were delivered by Rev. T. Izilis Walsh, (Wesleyan), Revs. A. Norris, A. J. Griffith, W. Glover, and other friends.

A bell, costing £200, has been presented by Baring Bros., London, to the Payson Memorial Church, Maine, United States. It will bear the following inscription: "Presented by Messrs. Baring Brothers and Co., of London, 1879, as an expression of friendly business relations during many years with the citizens of Portland."

The Prudential Committee of the American Board are preparing to enter upon their new mission at Biéa, in Western Central Africa. The Rev. Henry M. Ladd is to take charge of the company organising for exploration and establishment of stations in that region, and Dr. Emerson S. Bow is to have the medical direction of the expedition.

The Rev. J. Mountain, of London, has just concluded a very successful fortnight's mission services in the Irving-street Church, Dumfries (Rev. F. Bianns, pastor). At the annual breakfast on New Year's-day,

the young converts presented Mr. Mountain with a copy of Dr. Geikie's "Life of Christ," with views of Dumfries, as a mark of their affection and esteem.

The Boston Congregationalist announces that a gentleman from Worcester County stepped into the office of the Massachusetts Home Missionary Society and left a cheque for five thousand dollars (£1,000), as a "small Christmas gift" for home missions. Before leaving the building he cheered the brethren of the American Board with a similar gift for foreign missions.

The late Mr. George Frost, of Durham, New Hampshire, United States, has bequeathed ten shares of the Boston and Albany Railroad stock (worth £138 each) to the Congregational Society of that town, the interest of which is to be used to support preaching. Ten shares are also given to the town to establish a temperance organisation, if certain conditions be complied with.

Zion Chapel, East Grinstead (Rev. W. A. Linington, minister), has been repewed, and fifty additional sittings have been provided. The reopening services were concluded on Wednesday, 31st ult., when the financial secretary reported that the whole cost of the renovations had been fully met, and that all other of the church funds closed the year with a balance in hand.

A few weeks ago there was a debt of £720 on the Congregational Chapel, Kettering. In response, however, to a special appeal made to the church and congregation on a Sunday morning a short time since by the Rev. J. M. Watson, pastor, the friends generously came forward with contributions and promises to such an extent that the whole of the required amount was assured within a fortnight.

On New Year's-day services were held in the Congregational Church, Colyton, in connection with the first anniversary of the settlement of the pastor, the Rev. C. E. Boughton. The meeting was addressed by the Revs. E. H. Perkins, J. W. Pearce, R. Bastable, Mr. Hayman, of Launceston, and Mr. T. Pasty. Miss Symes was presented with a testimonial or her services as organist; Mrs. Restorick, chapel-keeper, also received a testimonial.

A Christmas-tree and sale of work have been held in connection with Salem Church, Burnley (the Rev. W. M. Westerby (pastor)), in order to clear the Young Men's Mutual Improvement Society of a debt incurred on the occasion of Mr. A. Forbes' lecture on "The Zulu War," and also to purchase an American organ for the use of the Sunday-school. The handsome sum of £154 18s. id. was realised, and the objects of the sale are abundantly accomplished.

At the annual meeting of members connected with Garden-street Church, Sheffield, held on New Year's-day, it was stated that there had been twenty-one members added since the settlement of the Rev. Isaac Hall as pastor, which took place ten months ago.

Mr. Hall on the same occasion was presented with the sum of £10 as a New Year's gift. The financial affairs, which are worked on the voluntary principle, are satisfactory, there being a balance of £19 for the year, after paying all expenses.

The Rev. Roger Thomas, of Brookline, United States, speaks to his people every fourth Sunday evening upon the principal events of the month, and their relation to Christian truth. He held a "Christmas service" in his church on the 21st ult. The preacher spoke at a desk below the pulpit, the platform being occupied by the choir especially organised for the occasion. The sermon was a discourse upon the childhood of Christ. The pulpit was trimmed with evergreens.

On December 30th and 31st, the friends of the church at Fontham, Cambs, had a Christmas-tree and stall in their schoolroom to provide funds for the purchase of a Sunday-school library and chapel-house improvements. On Thursday the Sunday-school had their usual New Year's tea; after which the prizes for the past year were distributed by the pastor, the Rev. G. W. Hickson. On Friday between sixty and seventy poor widows and widowers were entertained to a substantial hot dinner, kindly given by friends in connection with the chapel.

On Sunday afternoon the annual meeting of Miss Watts' Bible-class was held in the Independent Chapel, Banbury, Mr. T. H. Kingerlee, superintendent, presided. The meeting was occupied by singing and reading short papers on religious subjects by members of the class; after which the teacher and superintendent each gave an address, and at the close the chairman, in the name of the class, presented Miss Watts with a handsomely-bound copy of "The Lands of Scripture," as a mark of esteem and appreciation. Mr. Kingerlee, at the request of the teacher, handed to each member of the class a New Year's gift in the shape of books, &c., as a token from her of affection and esteem. One of the scholars of ten years' standing, who is leaving the town, was presented with a Bible from the school; also, on behalf of her fellow-pupils, with a volume of poems.

The annual meeting of the Centenary Church, Lancaster, was held on the evening of 31st ultimo, Rev. A. Scott, pastor, presiding. The report of Mr. Mansergh, the secretary, stated that since the formation of the church six years ago (the pastorate of Mr. Scott beginning at the same time) 291 persons had been received into fellowship, 48 of whom had been admitted during the year 1879. After taking off the names of those who had removed to other localities and of those who had died, the report showed the present membership to be 244. The pastor in his address mentioned that the majority of those who had joined the church had been drawn from the world. He also gave an interesting account of the preaching station at Carnforth, which was opened by him last April. After the transaction of the business the members sat down to a tea and coffee supper. On the same evening at a quarter to eleven o'clock, "a watch service" was held in the new chapel.

The annual meeting of the Richmond Congregational Church was held on the 6th inst. The pastor (Rev. Robert Craig, M.A.) presided, and was supported on the platform by the deacons. All the reports were encouraging, and showed a marked advance during the year. The secretary (Mr. Hague) read the deacon's report; 87 members had been received in 1879, by transfer 7, and of the 80 there were 53 from senior classes in the schools. Messrs. Crux and Bryant moved the adoption of the report. Mr. John Lee, weekly offering steward, stated that there were now 400 contributors, and the total amount received during the year was £840. The

number of seats allotted was now 716. The secretary of the Sunday-schools (Mr. Buss) gave the following facts in his report: In the upper school, women and girls, 158; men and boys, 348. In the lower school, girls and boys, 397. In the infant school, 277. Total on the roll, 1,178. The average attendance in the afternoon was 675. Mr. H. Lewis reported that the Adelphi Ragged School was overcrowded; the average attendance about 300. Mr. W. H. Southern said he counted 230 at the children's evening service in the Lecture Hall, and there were sometimes more. Mr. Edimeston and Dr. Charles Sheldon moved the adoption of the school reports. The usual votes of thanks were passed.

BAPTIST.

The Rev. L. Llewelyn has closed his ministry at Harvey-lane Chapel, Leicester.

Rev. A. Babington has resigned the pastorate of the church at Ceylon-place, Eastgate.

The Rev. J. Bigwood has, through ill-health, been compelled to resign the pastorate of the church at Upper Tooting.

The Rev. J. Hollinshead, pastor of the church at Battlesden, Suffolk, has resigned his pastorate, to the surprise and regret of his people.

The Rev. R. Owen, of Welshpool, has been presented by his congregation with a purse of gold in appreciation of his past ministerial services.

We regret to hear that the Rev. J. P. Chown has for the last few weeks been unable to occupy his pulpit at Bloomsbury Chapel, owing to ill health.

Mr. J. T. Kitz, formerly of Worcester, who recently left England for mission work in China, has for the present been associated with the Rev. A. G. Jones at Chefoo, Shantung.

It was reported at the annual meeting of the church at Trinity Chapel, Haslingden, on New Year's-day, that during the past year 32 scholars had been received into Church membership.

The Missionary Society has received the following legacies: £200 under the will of the late Miss Mary Forsyth, of Aberdeen, and £50 under the will of the late Mr. Thomas Richards, of Newport, Mon.

A new chapel—which is greatly needed—is contemplated at Pontnewydd, South Wales. The useful preliminary steps have already been taken, and it is hoped that the work may shortly be put in hand.

The Rev. J. S. Gale, of the Pastors' College, having accepted a call to the charge of the church at Queen's-square, Brighton, as successor to the Rev. J. Wilkins, deceased, commenced his ministry on Sunday last.

On New Year's-day, at the annual meeting connected with the Sunday-school at Middleton Cheney, Northamptonshire, the Rev. T. Dodwell, pastor, was presented with a cheque for upwards of £13, as a token of esteem.

The Monthly Meeting of the Ministers' Fraternal Association for the S.W. Metropolitan District was held at Clapham on Monday last, and, amongst other business, a resolution of regret at the removal of the Rev. J. Bigwood was passed.

The Rev. W. Durban, B.A., of Chester, has just been presented by his congregation with a purse containing ten guineas as a New Year's gift. A new chapel is in course of erection in Grosvenor-park-road, which will shortly be ready for opening.

In aid of a fund for rebuilding the chapel at Zion-street, Abergavenny, Mr. T. Blake, M.P., on Thursday last week, after a tea-meeting, gave an interesting narrative of his tour in the East and the Holy Land. The Rev. J. W. Lance, of Newport, presided.

The report of the Pure Literature Society's work carried on at Maze-pond Sunday-school (Rev. W. P. Cope, pastor) shows that during the year 15,284 publications have been sold, and 1,500 given away; the profit of £21 being added to the school funds.

The Rev. S. H. Firks, after upwards of eight years' ministry, has resigned the pastorate of the Great Whyte Church, Ramsey, Huntingdonshire. He has also accepted a very cordial and unanimous invitation to the pastorate of the Centenary Church, March, Cambridgeshire.

On January 3 a sacred concert was given in the Finsbury-park Chapel, Fonthill-road, by the London Excelsior Singers Band of Hope Choir and Orchestral Band, in aid of the building fund. There was a good attendance. The Rev. H. S. Smith, pastor, took the chair. A vote of thanks closed a very happy meeting.

The death of the Rev. D. Kirkbride, of Maryport, is announced, after a ministry in that town of upwards of thirty years. He was educated under the private tuition of the late Dr. Godwin, of Bradford. At the time of his decease he was 68 years of age, and was much esteemed amongst all denominations in the county.

On Tuesday last week, at a meeting of the Baptist Board held at the Mission House, Castle-street, under the presidency of the Rev. J. Hunt Cooke, the Rev. E. Longford, of Clapton-park, was elected a member. The Rev. G. W. McCree read a paper upon "Dean Hook, a Great Parish Priest," followed by discussion.

The fifth anniversary of the mission at Brasted, near Sevenoaks, was held on December 31st, when a sermon was preached by Rev. George Walker (Maidstone). At the close of the service Mr. Withers, in the name of the church and congregation, presented the pastor (Mr. W. Burnett) with the sum of £3, as a token of love and esteem.

The church hitherto known as the Bournemouth and Boscombe Baptist Church has resolved itself into two churches, separately organised, at Bournemouth and at Boscombe. At the first meeting of the Bournemouth Church it was unanimously resolved to invite the Rev. G. O. Gould, M.A., to the pastorate. Mr. Gould has, however, accepted a renewed invitation to become the pastor of the church at Cottenham, Bristol.

Special thanksgiving services were last week held at Friar-lane Chapel, Leicester (Rev. J. H. Atkinson, pastor), to celebrate the clearance during the year of £1,050 building debt. It was stated at a public meeting that the chapel, which was erected in 1866, had cost £7,000, and this sum had now been liquidated, except a mortgage of £600 upon the school's site.

The fifty-seventh anniversary of the cause at Corsham, Wilts, and the fourteenth of the pastor's ministry here, was held on New Year's-day, when 140 tea, after which a public meeting was held. Mr. George Cox, of Bath, occupied the chair. Addresses were delivered by Mr. Lee, the Rev. J. H. Baker, Mr. Smith, evangelist, and the Rev. Joseph Hurlstone, pastor.

At the annual meeting of the English Baptist church at Maesycwmnen, on Thursday last, the Rev. W. Morgan, who recently resigned the pastorate, was presented by the congregation with an illuminated and framed address, together with a purse containing upwards of £13. He also received from the Sabbath-school an elegantly-bound Family Bible. Several addresses were delivered.

On Thursday, January 1st, a tea-meeting was held at Stanwick, followed by a lecture on "Coal," delivered by the pastor, Rev. B. Holland, and illustrated by dissolving views exhibited with the oxy-hydrogen light. The chapel was filled with an appreciative audience, and at the close of the lecture Mr. Welford (deacon) presented the pastor with £8, as a New Year's gift from the church and congregation.

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to become the pastor of the Church at Cottenham, Bristol.

Under the will of the late Mr. William Carter Price, of Melrose Stamford-hill, who died on the 21st November last—the estate being sworn under £90,000—the following bequests are included: £500 to the Baptist Missionary Society; £400 to the Baptist building Fund; £400 to the Baptist Annuity Fund for Poor Ministers; £400 to the Baptist Home and Irish Mission; £400 to the Pastor's Fund of Downs Chapel, Clapton, and £100 to its Poor Members' Fund.

At the anniversary lately held at Dalston Junction it was announced that an effort was to be made forthwith to enlarge the chapel and to build classrooms and vestries. The appeal made at the meeting, when Messrs. Charlesworth, Cope, and Cuff were the speakers, has resulted in cash and promises to over £200. The amount required is estimated at about £1,200. Mr. Burton, the pastor, has promised to get 10 per cent. on all sums subscribed by the church and congregation.

Special services in public recognition of the Rev. J. Jenkins, of Llanidloes College, as pastor of the Church at Crickhowell, were held on Tuesday and Wednesday last week. Sermons were preached in English by the Rev. G. Davies, B.A., tutor of the college, and in Welsh by the Rev. H. Hughes, of Rhos. The Rev. G. Davies also delivered the charge to the pastor, and the Rev. J. Morgan, of Llanwenarth, that to the church. Several other ministers also took part in the proceedings, and four further sermons were subsequently preached.

According to the Pastors' College statistics to the

moods they all taught theology. Dr Fraser's critical remarks were shrewd and trenchant, whilst his illustrative readings showed great dramatic power. The lecturer was awarded a hearty vote of thanks. Rev. Dr. Oswald Dykes presided.

The Young Men's societies connected with the Marylebone and Regent-square congregations, show a considerable increase in numbers this winter.

There is a strong probability that if the Synod agrees to assign to the Barbour chair the subjects which the College Committee and the larger-informal Conference have suggested, the appointment will be given to the retiring Moderator, Dr. William Graham, of Liverpool, who is an accomplished Church historian.

Rev. William Fraser, brother of Dr. Donald Fraser, who has just accepted a call from Queen's-road Church, Brighton, has received a substantial testimonial from his old congregation in Edinburgh.

The oldest Nonconformist place of worship in this country is to be seen in the village of Horningsham, Wilts. It bears the date 1568, and was built for some Presbyterian workmen who were engaged upon the erection of a palace in the neighbourhood.

There is some talk of the Free Church of Scotland commencing services at Lowestoft and Yarmouth for the benefit of the Scotch fisherman.

The Goldington-crescent congregation, Camden-town, of which the Rev. Z. B. Woffendale is pastor, have just closed another successful year, the membership now numbering 630. For some time past their present place of worship has been found much too small; therefore, we are glad to find that a suitable site has been secured in a leading thoroughfare in the heart of Somers-town. Upon this site a church will be erected capable of seating some 1,200 persons, and will give scope for the evangelistic and Sunday-school enterprises which have rendered the congregation famous. The congregation owes its existence to Regent-square Church, and Dr. Dykes and his session continue to take a devoted and practical interest in the good work carried on by Mr. Woffendale and his fellow-labourers.

Just now, as we have previously hinted, several Presbyterian ministers in this country are being urged to proceed to Australia, hence the already large number of vacant pulpits bids fair to be still further increased. The Catholic Presbyterians for this month—which, by the way, contains a capital paper by Professor Gibb, of the London Presbyterian College—devotes several pages to showing the attractions of foreign service. "Witherspoon," we read, "once the plain Scotch minister, was one of the Fathers of the American Republic, and took his share in framing its constitution. Dr. Livingston began his African labours on an insignificant salary as a missionary. Dr. Stewart, of Lovedale, takes a place as one of the chief benefactors of the African continent. Any honourable position is possible and open to the minister abroad."

St. Andrews congregation, Woolwich, are about to call the Rev. Archibald Craig, of Alnwick, Northumberland.

A sale of work in aid of Everton Brow Church, Liverpool, which closed on Thursday, together with the proceeds of the bazaar, realised £1,320.

Arrangements are now complete for the commemoration of the Covenanting struggle, during the coming summer in Scotland.

Rev. A. Bryce Muir contributes a paper to the *Messenger* on the "lapsed" Presbyterians in England, in which he says:—"Year after year the report of the Synod's Committee on statistics records the fact that more than two thousand of our own church-members fall out of communion with us, and are simply lost sight of. Some doubtless connect themselves with other churches without obtaining formal disjunction from us, but that does not excuse our neglect of these persons, or our failure to account for them; and it is to be feared that these are the smaller number of our "lapsed" communicants. In any case, they are all lost to us, and many of them are unquestionably lost to religion too, when they pass from our spiritual oversight. It is an alarming confession for a Church to make, which numbers only some fifty thousand members, that there is an annual leakage of a twenty-fifth part of the whole body! The above statement concerns only the communion-roll of the church. What proportion of our adherents, who form the bulk of our congregations, are similarly lost to us year by year we have no accurate means of knowing."

The Presbytery of Manchester met on Monday. Rev. Dr. Grosart, Moderator. Rev. A. Bannatyne, as convenor of the committee on the exchange of pulpits, brought up a list of exchanges for the two dates agreed upon, viz., the first Sunday in February and the first Sunday in May. The principle upon which the exchanges had been arranged was that the occupants of the town pulpits should exchange with the occupants of the country pulpits. It was decided to hold a conference at next meeting on the general operations of the Church, more especially the sustenance-fund, and to consider the question of lapsed Presbyterians. A long discussion took place on a motion by Mr. Thomas Hall against the introduction of a new subject for the consideration of the Presbytery without a month's notice. The motion was called forth by the Rev. William McCaw's recent resolution on Sunday observance. Mr. McCaw moved an amendment, in which it was contended that his motion was in accordance with the "use and wont" of the Presbytery. Both the motion and amendment were ultimately withdrawn. Rev. J. T. McGaw moved that the Presbytery nominate the Rev. William Graham, D.D., of Liverpool, Moderator of the Synod for the Barbour Chair. Rev. W. Rigby Murray seconded the nomination, which was unanimously agreed to.

WESLEYAN.

The Bethnal-green Circuit reports an increase of members. The work in connection with the mission-halls is progressing; and it has been decided to employ a Bible-woman.

The Wandsworth Circuit reports an increase of 23 members for the quarter.

In the Ashford Circuit a considerable number of persons are "on trial" for membership.

A bazaar has been held at West Haddon, and a sum of £40 has been raised towards the liquidation of the chapel debt (£235). Subscriptions are expected to bring the sum raised up to £100.

A Christmas-tree was exhibited in the chapel at Horton, in the Gower Circuit, on Christmas-day. A magic lantern entertainment followed, and the proceeds were very satisfactory.

In the Hornsea Circuit there has been a small decrease in the membership during the quarter, but for the year there is an increase of 30.

In the Bradford (Kirkgate) Circuit there has been a slight decrease of members during the quarter. The finances, however, are in a healthy condition. A circuit debt of £200 has been cleared off. At Annesley the society and congregation have raised over £600 for the renovation and improvement of the chapel, and at Kirkgate nearly £500 has been raised by a bazaar for the improvement of the Sunday-school. The foreign missionary anniversary services have raised nearly £185, a considerable advance upon last year.

The Gisbrough and Redcar Circuit has 961 members—an increase of 27 for the year, with 141 on trial. The income showed a deficiency. The Commandade Society is to be added to the circuit.

At Skipton a successful Christmas-tree has been held, the sum of £107 being raised in aid of the effort for clearing the circuit from debt.

At Swinton, Manchester, a Christmas-tree and sale took place, which realised £80 towards the furnishing of the excellent school buildings. A larger bazaar was recently held in aid of the building fund, and at the second sale the goods left on hand were offered.

The Bishop Auckland Circuit has 1,150 members, and there are over 160 persons on trial, besides a large number in junior society classes. A chapel, which

had been closed for some time owing to the stoppage of collieries, has been reopened, and there are many other evidences of prosperity.

Elswick-road Circuit, Newcastle-on-Tyne, has 332 members, showing a small increase for the year. The funds have been well supported.

The Ryde Circuit (Isle of Wight) reports a small increase of members, and an advanced income. The various connexional funds have been well sustained, and a good sum has been raised for the Thanksgiving Fund.

At Torquay the membership shows an increase and progress is shown in various departments of work. The new chapel in Union-street has a fine congregation. At Paignton school premises are to be erected, liberal promises having been given.

A funeral service for the late Rev. John Bedford took place on Monday evening last, at Oldham-street Chapel, Manchester. There was a good congregation. The Rev. Dr. Ring preached the sermon, and the Rev. Dr. Pope and others assisted in the service.

The Great Queen-street Circuit has 1,214 members—nearly 30 less than last quarter; there are 51 persons on trial.

The Tunbridge Wells Circuit reports an increase of 12 members. A chapel is to be erected at Pembury (where services have hitherto been held in a room), and a good site has been secured at East Grinstead for the erection of a chapel.

At Airdrie a successful bazaar has been held in aid of the fund for providing a manse for the preacher. Dr. Cameron, M.P., for Glasgow, Mr. Sheriff Balfour, and Mr. Cowie, Provost of Airdrie, took part in the proceedings. The proceeds amounted to about £230.

UNITED METHODIST FREE CHURCHES.

At the Quarterly Meeting of the First London Circuit an increase of 15 members was reported. Rev. J. W. Mawer accepted a unanimous invitation to remain a third year. Vigorous efforts are being made to reduce the chapel debts.

At the Quarterly Meeting of the Sheffield Hanover Circuit an increase of four members was reported, and a slight improvement in the finances. A candidate for the ministry was recommended to the Theological Institution.

The Quarterly Meeting of the Birstall Circuit was held on the 29th Dec. The numbers stood at 711, being an increase of two on the quarter, with 75 on trial, after making up for 11 removals, 4 deaths, and 8 withdrawals. The circuit steward, after paying all demands, had a balance in hand of £18 18s. The Rev. J. Dent accepted, and the Rev. T. Webber declined an invitation to remain another year.

The sale at Morecambe held on the 29th ult. realised the sum of £56. The Rev. S. Walmsley has received a unanimous invitation to remain as pastor of the Clarence-street Church a fifth year.

The Rev. E. O. Perry, late of Sunderland, sailed from Plymouth on the 1st inst., in the screw steamer *Garonne*, for Christ Church, New Zealand.

The Bristol North Circuit has realised a net increase of 15 members during the past quarter, and by a bazaar has paid off a debt of £180. The Revs. W. M. Hunter and W. L. Smith have each accepted an invitation to remain in the circuit another year.

The Rev. J. Brown has declined an invitation to remain in the Grantham Circuit a third year.

A remarkable religious revival is reported from Hyde-road and Hazel-grove, in the Oxford-street Circuit, Manchester. About 300 persons "have professed to obtain saving grace."

Ashville College is working satisfactorily. During the last half-year there was but one vacancy, but, owing to the arrangements for the sons of ministers, the current income does not meet the expenditure. As with a greater number of pupils the college could be worked relatively at much less expense, the governors have resolved shortly to enlarge the building.

The Rev. W. H. During and his wife, natives of West Africa, sailed from Sierra Leone, on the 20th of October last, for Ribe, East Africa. Should the experiment be successful, it is probable that other natives may be similarly engaged by the Missionary Committee.

The Rev. J. K. Jackling, of Devonport, has accepted a unanimous invitation to labour in the circuit a third year.

The Rev. J. Thornley has accepted a unanimous invitation to remain in Sheffield Surrey-street Circuit another year at an increased salary. The Rev. J. W. Thomas is also invited another year for Eckington. Mr. Thornley and Mr. C. Wardlow are appointed district representatives.

The Missionary Committee have announced their desire to receive offers of service for the West African Mission in time for their February Session. Ministers of the body in full connexion are especially invited.

A sale was held at West Woodburn, Bellingham Circuit, in aid of the fund for furnishing a minister's house on the 25th December. A great success was realised, the sum of £90 being raised.

By a Christmas sale and by subscriptions received by the Rev. R. Wilton, the Alfred-street Chapel, Nottingham, has been reduced by £120.

The Rev. F. Wood has intimated his intention to remove from the Holt Circuit in August next.

The Rev. S. F. Waterhouse has declined an invitation to remain a fifth year in the Holmfirth Circuit.

The Rochester Quarterly Meeting was held last Monday. An increase of members was reported, and an advance in the mission money. The Revs. W. Embleton and A. Urren accepted a unanimous invitation to remain in the circuit another year.

The friends connected with Charlotte-street Chapel, First London Circuit, have lately raised, by a bazaar and subscriptions, £120 in aid of the organ and trust funds.

The annual meeting at Felling, Gateshead Circuit, was held on the 1st inst., Mr. Councilor Henderson presiding. The report given by Mr. G. Pleader showed that although during the year £50 had been expended in renovating the chapel, the income exceeded the outlay by £13.

About £50 was raised last week by a sale in aid of the Bethell-street Schools, Heywood.

A Christmas sale of work, recently held at Salem Chapel, Belper, realised about £60.

The Rev. John T. Hodge, of Belper, has accepted an invitation to the West Hartlepool (Lynn-street) Circuit during the next connexional year.

The Rev. A. E. Pearce has accepted an invitation to the Poynton Circuit for the next connexional year.

Trust sermons were preached at Poynton on Sunday, Dec. 13th, by the Rev. John Collinge, of New Mills. The collections were much in advance of last year.

The Rev. E. F. Tonkin has accepted an invitation to the Liverpool Central Circuit for the next connexional year.

A bazaar was held at Hayfield, New Mills Circuit, on New Year's-day. The opening ceremony was performed by R. Trickett, Esq., who was supported by the Revs. J. Collinge, J. Bridgley, J. Hall, and E. F. Tonkin. It is expected that the proceeds will be £150.

By a bazaar in aid of the funds for the erection of a new chapel at Truro, the sum of £100 has been realised. A suitable site in St. George's-road has been secured for the sum of £150, and plans have been prepared by Mr. Hicks. The foundation-stones are expected to be laid early in March. The contract for building has been entered into for the sum of £2,215.

The Rev. J. Cockin has consented to remain a fifth year in the circuit.

SOCIETY OF FRIENDS.

A watch-night service was conducted at Friends' Meeting-house, Ratcliff, by Mr. John Hilton. A similar service was also conducted at the Bedford Institute, Spitalfields.

At the Meeting for Sufferings, held at Devonshire House, there was a good deal of business connected with the internal affairs of the society; the only item of interest to the public was in connection with the distress in Ireland. A great anxiety was felt and expressed on the subject, and it was finally decided to consult the Yearly Meetings Committee of Dublin as to whether Friends can more efficiently assist the relief movement by contributing to one of the public funds, or by organising a separate movement, as in the case of the last great famine.

The London and Middlesex quarterly meeting on ministry and worship was held on Monday. The duty of extending counsel, encouragement, and help to those engaged in the ministry, especially the young, occupied a great deal of attention.

It was reported that Mr. Oliver Neakes had been recorded a minister by Kingston Monthly Meeting.

By desire of the London Quarterly Meeting, Mr. W. Robinson, of York, delivered a lecture on "Vital Quakerism" on Monday evening. The attendance was large, and the lecture very able, highly spiritual, and deeply impressive.

The London Quarterly Meeting was held on Tuesday, the 6th. The attendance was large. At the meeting for worship, the following ministers from other parts of the country took part, viz., Messrs. W. Robinson, Henry Stanley Newman, A. Dymond, and Mrs. Rebecca Marsfield. A deeply impressive address was also delivered by Mr. Joseph Bevan Braithwaite, and about two hours were occupied by the various offerings. At the business meeting, memorials of the late Christine Alsop, a minister, and Hannah Sharp, an elder, were brought in by their respective Monthly Meetings, and were ordered to be taken on to the next monthly meeting. A highly gratifying report of the new schools at Saffron Walden was read. Not only were the numbers good, the progress of studies satisfactory, but the health of both children and teachers was vigorous.

Lewis Dodson and Lucy Brady have been recorded as ministers by Darlington Monthly Meeting.

An exceedingly interesting New Year's eve entertainment was given to the children of Mrs. Hilton's Crèche and Infants Home, at Ratcliffe, in which visitors, both ladies and gentlemen, took part. Special religious services are being conducted at the Bedford Institute this week.

EPITOME OF NEWS.

DOMESTIC.

On the evening of New Year's Day the Queen, accompanied by Princess Louise and Princess Beatrice, presented New Year's gifts to the upper and under servants of the household in the stewards' room and servants' hall at Osborne, where Christmas trees were prepared.

The Daily News states that the Queen has selected Inspector Charles Fraser to attend especially upon her Majesty and travel in the Royal suite. The recent attempts on the lives of Continental potentates are said to have dictated this step.

The Duke and Duchess of Connaught have taken possession of their residence at Bagshot-park, Surrey. The occasion was marked by some local rejoicings.

By the Queen's desire, Sir Evelyn Wood, C.B., will accompany the Empress Eugenie to South Africa next month. Her Majesty will not disembark at Cape Town, but go direct to Natal, and purposes visiting Zululand, and placing wreaths, &c., on the spot where Prince Louis Napoleon was killed. She will not disembark at Capetown, but go direct to Natal, where she will be received privately.

A contradiction is given to the statement that Norris Castle, Isle of Wight, had been purchased by the Duke of Edinburgh.

The Duke and Duchess of Edinburgh are now at Cannes on a visit to the Empress of Russia, whose health is much worse.

Queen Victoria has informed the Emperor of Russia of her acceptance of Prince Lobanoff as Ambassador, and has further expressed her great satisfaction at his appointment.

The Empress of Austria is shortly expected in Ireland for the hunting season.

Most of the Ministers left town after the Cabinet Council on Saturday. The Council lasted two hours.

The Prime Minister has directed a grant of £50 to be made from the Royal Bounty towards the fund now being raised on behalf of Mr. George Smith of Coalville, in recognition of his exertions on behalf of people employed in brick-yards and canal boats.

The Ballot Act will expire this year, unless it is renewed during the ensuing session, which we suppose will be the case.

The Duke of Argyll has addressed a letter to Mr. George Howard, M.P., on the position of the "Afghan Question." His Grace speaks of the course which has been taken by the present Government as being discreditable to it, and reflecting a serious disgrace on the honour of the British Crown.

Mr. J. Caird, who is, as is well-known, a member of the Indian Famine Commission, states that in the famine of 1877-8, in the North-west Provinces, 3,420,000 tons of food grain were lost by the drought. This was equivalent to the food of 21,000,000 of the population. Mr. Caird adds that 1,250,000 persons died of famine.

According to the *Navy List*, which has been issued with the new year, there are at this moment 131 of her Majesty's ships serving in various parts of the world, the largest fleets, as usual, being those upon the Mediterranean and China stations.

Mr. Theodore H. Bryant, of the firm of Bryant and May, has offered to the Tower Hamlets a statue of Mr. Gladstone, as a birthday tribute. The statue will be cut from Carrara marble, and will cost £1,000.

Captain Maurice, of the Royal Artillery, son of the late Rev. Frederick Denison Maurice, is now being prepared at Chatham Dockyard in reference to the servants of the

was severely wounded in the attack upon Secocoeni's stronghold.

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Crown who are connected with co-operative stores or other companies trading for profit—as, for instance, banks, insurance companies, and manufacturing or mercantile firms. In some instances the higher officials in the Civil Service have been compelled to sever their connection with the Stores.

The *Maidstone Journal* says that sheep rot prevails very extensively throughout the flocks of the Ashford parts of Kent, including the important grazing district of Romney Marsh.

At the interview Mr. Guildford Onslow had with the "Claimant" a few days ago, Mr. Onslow said the prisoner might expect to be free in a fortnight, but he fixed no precise date. The prosecution of the writ of error was determined upon by both Mr. Onslow and prisoner, contrary to Dr. Kenealy's opinion.

It is stated that Mr. Benjamin, Q.C., an American advocate who has for some years practised at the English bar, has been retained to argue the motion for the release of the Tichborne Claimant.

An epidemic of measles broke out at Hull, and spread with such virulence that the sanitary committee of the borough last week recommended that all the schools in the place should be kept closed a fortnight beyond the ordinary Christmas holiday. There were ten deaths from measles in the town. A sanitary inspector who visited 600 houses found that in 100 of them the disease was or had been prevalent.

The President of the Manchester Chamber of Commerce has written to Lord Salisbury repudiating, on behalf of the Chamber, allegations made by the British Consul at Chefoo that Manchester merchants have gained a bad reputation in China and lost trade, which has gone to America, in consequence of heavily sizing their textiles. The Manchester Chamber assert that where goods are sized it is to meet a demand for goods of that class, and that the Chinese know well what sort of goods they purchase.

On Thursday a congratulatory address was presented to Cardinal Manning by a deputation of the League of the Cross—a total abstinence organisation founded and presided over by his Eminence, numbering 30,000 men, women, and children in its various branches, spread throughout the United Kingdom. The Cardinal, in his reply, said it was a source of great consolation to him to witness the progress of the League, and hoped that, like the work of Father Mathew, it would go on increasing long after he had been called away.

FOREIGN.

There are some rumours in Berlin that the negotiations with the Vatican have taken a more favourable turn. Privy Councillor Hübner, who has been conducting the negotiations on the part of the Prussian Government with the Vatican representative at Vienna, is about to return to Berlin, and that is taken as indicating that a satisfactory solution of the difficulty is near at hand.

A young English lady at Dinan has met with a terrible death. She had been cleaning her gloves with petroleum, and held her gloved hand near a candle to burn an end of cotton, when the glove caught fire, and on her instinctively trying to extinguish the flame with the other, that also took fire. Both hands were so frightfully burnt that amputation would have been necessary; but the poor young lady expired prior to the operation.

Otero, who shot at King Alphonso the other day, persists in affirming that, after wavering between a desire to commit suicide and the idea of killing the King, he finally decided upon the latter course. A Madrid telegram says that the examination of the prisoner has elicited no information tending to show that he was actuated by any feeling of political animosity.

The composer Wagner is seriously ill at Bayreuth.

The new commercial Treaty between Austria and Germany has been concluded for six months. It consists mainly of "most favoured nation" and anti-smuggling clauses, and is little more than a display of friendly sentiments.

Twenty thousand tons of steel rails have just been ordered in Westphalia for the American market.

The St. Gothard tunnel is approaching completion. A Swiss journal announces that the workmen in the northern gallery can now distinctly hear the explosions in the southern gallery.

M. de Freycinet, like his predecessor, president of the French Cabinet, is a Protestant. As some of the papers, however, have recalled, it was at his instance that M. Lasserre tried the Lourdes water for ophthalmia, not, of course, that M. de Freycinet himself believed in its efficacy, but that he thought his friend, a Catholic, was bound to do so. To this case Lourdes owes its historiographer, and much of its reputation among Catholics.

A telegram from Alexandria states that the Egyptian Government has sequestered 17,000 feddans of land, the property of the late Khedive.

The break-up of the ice on some of the rivers on the Continent has caused serious

floods. The rising of the waters of the Seine has caused great destruction of property all along its course in Paris and the western suburbs. Four of the bridges were regarded as so unsafe that carriage traffic over them was prohibited. The Pont des Invalides, which was being rebuilt, has been destroyed. On the Rhine the danger of serious floods is believed to be past. The Danube below Vienna has overflowed, and the whole country around is inundated. Lobau is stated to be under water, and eleven persons have been drowned.

It is stated that the helmet of the late Prince Louis Napoleon has been found, and is now in the possession of Colonel Villiers.

The assegai of the Caffre who killed the Prince is also said to have been given up by one of the Caffre's brothers.

A Capetown telegram says that Bishop Macrorie, accompanied by Archdeacon Usherwood, has gone to Isandlana "to hold a solemn service for the dead, killed in that disaster." The same telegram says that John Dunn has again refused to allow the missionary Kuck to settle in his district, but has expressed his anxiety for the return of Mr. Oftebro to Ekowe. The Chiefs Hlubi, Gans, and Oham have expressed their desire for the return of the missionaries.

General Grant, on his southern tour to Florida, has had cordial receptions at Augusta, Charleston, and Savannah.

The immense stock of grain stowed in New York awaiting export had caused 821 vessels to be collected there. On Saturday only about 75 were loading. The vessels demand higher freights, while speculation keeps wheat at prices higher than would allow profit on export. Hence the temporary blockade.

Five steerage passengers and six of the crew of the steamer *Borussia*, who had been picked up in an open boat about two hundred and fifty miles from the Azores, after having endured terrible hardships, arrived on Saturday at Baltimore in the barque *Giacomino*, which had rescued them.

It is said that Colonel Stanley is preparing a biography of his father, the late Earl of Derby, and that Lord Beaconsfield will contribute a preface.

MR. WOOLNER has nearly completed the life-size, full-length marble statue of the late Mr. George Dawson, the popular orator of Birmingham, which represents him in the act of speaking.

M. RENAN will deliver the Hibbert Lectures on the 5th, 8th, 12th, and 15th of April. He intends visiting the Universities of Oxford and Cambridge at the beginning of the Easter term.

The well-known science lectures in Manchester, which were commenced more than eleven years ago, and which at first attracted large audiences, are now about to be discontinued, owing to the lack of interest shown in them.

MESSRS. MARCUS WARD and Co. have supplemented their elegant Christmas and New Year cards with diaries of various sizes. In the fragrant Russia leather case, with convenient pockets, a complete calendar for three months is enclosed, the others being reserved for further use. They are the most handy, compact, and tasteful mem. books we know of. The same firm tempt the public with several calendars for suspending in the parlour, or counting-house—such as the "Shakespeare" "Day unto Day," with Scripture texts, and the "Motto Calendar," for business men, each with chaste and ornamental designs, appropriately coloured.

THE reports of Mr. Edison's latest discovery relating to the electric light have awakened such general interest and hopefulness that any confirmation of them will be welcomed almost with eagerness. In the number of *Harper's Weekly*, a leading illustrated paper of New York, just to hand, several columns are devoted to a review of the history of electric lighting and a description of Mr. Edison's new lamp. The article is illustrated by three woodcuts. The article and engravings will be reproduced in the *Christian World Family Circle Edition* of Tuesday next.

FRANCES HODGSON BURNETT, author of "The Lass of Lowrie's," and other works which have attained a high popularity in this country as well as in America, is the writer of a tale for children, which will appear complete in the next issue of the *Family Circle Edition* of the *Christian World*, ready on Tuesday, January 13.

The poet Longfellow, in the December number of one of the American magazines, has poetically recorded the gift to him by a lady from Maine of a celebrated pen. It is of iron, made from the fetters of Bonnivard, the "Prisoner of Chillon," with a holder made from the wood of the United States frigate *Constitution*, and is surrounded by a circlet of gold and jewels.

MESSRS. C. KEGAN PAUL and Co. will publish next week a memoir of the late Dr. Philip P. Carpenter, whose labours as a naturalist, a philanthropist, and a sanitary reformer, both at home and abroad, show him to have been a worthy member of the family which included in its circle Dr. William B. Carpenter, the eminent physiologist, and his sister, Mary Carpenter, the well-known philanthropist.—*Athenaeum*.

THE TAY DISASTER.

THE Board of Trade inquiry into the causes and circumstances of the terrible disaster

at Tay Bridge was opened at Dundee on Saturday, before the Commissioners appointed by the Board of Trade, Messrs. Rothery and Barlow, and Colonel Yolland. The Board of Trade advocate, in opening the case, said he proposed at present only to call local evidence as to the facts, and to defer giving scientific opinions respecting the causes of the calamity until some portion of the destroyed structure had been recovered from the river. The court having adjourned to view the scene of the disaster, evidence of railway servants and others. The facts stated were merely a repetition of what has already been published, except that Watt, who was watching the train from a cabin at the south end of the bridge, said the flash of fire which he saw suggested to him that the train was pressing against the guard-rail on the east side. The evidence of the ticket-collectors went to show that the number of passengers and railway servants in the train was between seventy and eighty. The evidence was continued on Monday. Mr. Smith, stationmaster at Tay Bridge station, stated (after extra plans of the bridge had been put in) that he was supposed to be on duty on Sundays, and he was there at 6.30 on the evening of the disaster; the locomotive foreman came to him, and said it was blowing a terrible gale outside, so much so that it was blowing loaded waggons about in the station-yard; these waggons averaged ten tons each in weight; they were driven quite four hundred yards by the wind, the wind nearly blew the roof off the station; it was damaged greatly; he saw at 7.30 that the signals for the train coming over the bridge were turned on, showing that it had passed on to the bridge; ten minutes after this, not seeing the train, he felt uneasy and got the telegraph worked, asking if the train had passed; none of the instruments would work; soon after he was informed by two gentlemen that they saw the train enter the bridge, and that unusual fire had been observed as if the train had fallen with the bridge; he went to the signalman's cabin at the north end of the bridge and proceeding further he saw the bridge was down; he had been at Tay Bridge since the opening, and he had never experienced any weather like that of the night of the disaster. He had never seen the bridge oscillate, and no one going over the bridge had reported that he thought it unsafe. The loaded waggons or trucks which were driven by the wind were coupled together.

James Roberts, locomotive foreman of the Dundee section of the North British Railway, said he accompanied the last witness on to the bridge; he went within eight yards of the gap at the north end; seeing a red light on the south side, he at first thought it was the train brought up; the wind was very high, and he had great difficulty in getting along the bridge; nothing but extreme anxiety would have made him press forward; a portion of the south end was carried away after he saw it first.

On Tuesday, the divers gave evidence. It has been arranged that at the conclusion of the examination of the witnesses as to facts, the inquiry will be adjourned for the purpose of waiting until the girders are brought ashore, and then after an inspection of the wreck, the scientific evidence will be taken in London.

The General Manager of the North British Railway offered a reward of £5 for each body recovered besides payment of the expenses incurred. The body of David Johnston, guard, was found half a mile to the east of the bridge; it was in no way disfigured; the deceased's watch had stopped at 7.16, indicating that the train was wrecked within two minutes of its entering the bridge. Upon the body of James Leslie, clerk in the employ of Mr. Fleming, Dundee, was found a gold watch which had stopped at 7.20; the watch found on the person of William Jack pointed to 7.12; and that found on the body of Robert Watson had stopped at 7.14.

Among the cases of persons missing which were reported is one that reveals a peculiarly touching story. A young gentleman, who had been for four years resident in France, travelled across from that country with the intention of paying a "surprise" visit at the New Year to his parents in Dundee. He went on with the morning train on Sunday from Edinburgh, but, by mistake, he got into a carriage for Perth. In the course of the day he returned to Ladybank Junction, and while waiting at the hotel there talked with the landlord about the pleasant surprise which his parents would receive on his arrival late that night. He joined the train, and was, of course, among the victims.

One of the thick beams to which the standards for the handrail on the bridge were bolted has come ashore. An indentation of about three inches has been made along its whole length, as if the wheels of the engine or of some of the carriages had run along it. It is rather remarkable that when the wheels came into contact with one of the bolts at the base of the standard, they had suddenly gone off at an angle.

The work at the wreck has now been entirely suspended, so far as the Harbour Trustees are concerned. Captain Robertson says he is confident the whole remaining

parts of the train have been searched, and therefore, he can do no more. Captain Brine, of H.M.S. *Lord Warden*, is of a similar opinion. He, therefore, on Tuesday afternoon sent back to the Firth of Forth the gunboats *Firm* and *Netley*, believing their attendance was no longer needed. What remains to be done now is to raise the girders, and thus clear the navigable part of the river. This, however, is not to be done until the officials of the Board of Trade have had an opportunity of consulting as to the best mode of raising the wreck. That dynamite will not be used, except in the last extremity, has been made evident by what transpired at the Board of Trade inquiry yesterday, when the advocate for the Board of Trade said permission to blow up the obstruction must first be obtained from Lord Sandon.

MR. E. W. Ives, C.E., who is known as the constructor of several important engineering works of skill—among them being the erection of the immense and unique roof of the Lime-street Station, at Liverpool, covering the largest area of any station in England; the roof at Woodside Station, the Metropolitan Railway works, the bridge near Farringdon-street, London, and the whole of the large bridges on the central railway stations to Manchester—attended at a private meeting of engineers on Saturday in Cannon-street Hotel, London, to make a report respecting the cause of the Tay Bridge accident. Mr. Ives went to Dundee on Tuesday last to inspect the ruins of the bridge, and was present there and at the diving operations for some days. After noticing various theories which had been set up to account for the disaster, Mr. Ives said: "After a careful examination of the position in which the main girders now lie, and seeing what could be seen of the remains of the piers, I am of opinion that the wind had, previously to the train entering on the large span of the piers, obtained such a hold of the girders as to cause them to oscillate considerably; that the piers, not having proper bracing, rocked until the bolts parted on the weather or south-west side, and caused the whole structure to collapse and to be blown over."

In addressing a meeting of miners on Monday at Dunfermline, Mr. Macdonald, M.P., referred to the Tay Bridge disaster, and said the construction of such thoroughfares, where human life was at stake, should be of the best iron. The present catastrophe demanded the attention of the Legislature, and he would in the House of Commons call the attention of the Board of Trade to the matter, for it was said the bridge was constructed of inferior material—namely, Middlesbrough iron, which could not bear the strain that Scotch iron could.

A relief fund has been opened, towards which the North British Railway Company have subscribed £500. At a meeting of the directors it was decided that at the next meeting steps should be taken to re-establish through communication by way of the bridge. It is stated that, locally, notwithstanding the catastrophe, the bridge is not unfavourably regarded, and that there is a desire to see it restored, with greater width to ensure increased stability.

THE Publishers' Circular gives its usual analytical table of books published in 1879. In 1879 there were published new books, 4,294; new editions, 1,540. In 1878 the number of new books was only 3,730; new editions, 1,584. Thus we find 1879 more prolific of new books by 584, while the number of new editions was less in 1879 by 44.

MR. RUSKIN's publisher has just issued the first volume of "The Stones of Venice: introductory chapters and local indices, printed separately, for the use of travellers while staying in Venice and Verona." It is the first of a series designed by Mr. Ruskin to place in the hands of the public "those portions of his earlier works which he thinks deserving of a permanent place in the system of his general teaching." These are to be illustrated by one series of plates, purchasable in separate parts. Another volume will complete the selection from "The Stones of Venice."

MR. EDISON'S REMEDY FOR NEURALGIA.—Mr. Edison, the American electrician, is about to make an appearance in a new character—as a vendor of patent medicine. In his eager pursuit of the unrevealed powers of electricity, by giving day and night continuously to his investigations, Mr. Edison has injured his nervous system, and become a prey to neuralgia. His doctor did him no good; so he experimented upon combinations of chemicals until he obtained one, "a slight application of which to the face immediately relieved his pain." Incredulous of his own success, he bribed a rheumatic tramp, who came begging to Menlo-park, to become the subject of further experiments. At the end of a week the man's rheumatism and neuralgia had disappeared, and all the vagabond's sores were healed. When he was dismissed, the wanderer spread the news, and from far and near the afflicted now come to Edison for a remedy, which he has called "polyform." If Mr. Edison will bring some "polyform" with him when he comes to illuminate our streets and houses by night with a light like that of day, nothing will be good enough for the man whom all men, and women too, will delight to honour.

ELECTION INTELLIGENCE.

HACKNEY.—The Conservatives of the borough of Hackney are commencing a vigorous campaign on behalf of their newly-accepted candidate for the Parliamentary representation of that constituency, Mr. G. C. T. Bartley.

BUCKS.—In this county the Liberals are actively preparing for the next general election, and are fully bent on running two candidates. The Hon. Rupert Carington will, doubtless, be one, and it is hoped that his colleague will be a member of another highly-respected family in the southern part of the county.

EAST SURREY.—The Liberals of Croydon have not forgotten the services rendered to the cause by Mr. Locke-King. If the veteran politician will agree to stand for East Surrey, they are prepared to subscribe £1,000 towards a fund for returning him free of expense.

LONDON UNIVERSITY.—Mr. Arthur Charles, Q.C., Recorder of Bath, has consented to stand for the University of London at the next election, in opposition to Mr. Lowe.

LAMBETH.—A deputation of Lambeth Conservatives recently waited upon the Lord Mayor to ask him to come forward as one of the Conservative candidates at the next election. His lordship promised to consider the matter, but he has not yet given an answer.

SHEFFIELD.—Mr. S. D. Waddy, M.P., writing to the *Manchester Courier* in reply to a recent article in that paper, denies that he has entered, as the writer of the article alleged, into any "degrading compact" with the Irish. Mr. Waddy says:—"The Irish know perfectly well that I shall not vote for Home rule, not for an inquiry into it. It was the Tory candidate who, subject to conditions, promised to do that. I firmly refused from the first to the last. Mr. Sullivan openly stated in his speech that I was not a Home Ruler. I shall vote for equality to Ireland as I have always done. I shall do no more."

OXFORD.—Mr. Herbert Morrell is likely to come forward with Mr. Hall, as Conservatives in opposition to Sir W. Harcourt and Mr. Chitty, the Liberal candidates.

LIVERPOOL.—The name of Mr. E. Whitley is spoken of, amongst others, as a probable second Liberal candidate for Liverpool.

WEST GLOUCESTERSHIRE.—It is now understood that Lord Moreton, son of Earl Ducie, will be the second Liberal candidate for West Gloucestershire.

STROUD.—Mr. S. Marling will not offer himself again for this borough. Mr. Brand is spoken of as likely to be one of the two Liberal candidates at the next election, when, it is thought, Mr. Marling will bid a life farewell to parliamentary honours.

MR. EDISON'S ELECTRIC LIGHT.

A TELEGRAM in the *Times* says that Mr. Edison's carbon horse-shoe electric lamps continued successfully burning on Saturday night at Menlo-park. There were about 100 in position, which were supplied by two generators. Menlo-park was so overrun with visitors and investigators last week that the manufacture of the lamps was impeded. Scientific criticism of the success of Mr. Edison's invention had almost ceased in the United States, the public generally regarding the invention as successful.

The Electrician states on the authority of late advices from New York that the 100 dollar shares of the Edison Electric Light Company are now selling at 3,000 dols. each.

In the *New York Herald* Mr. Edison publishes an account of his carbon horse-shoe electric lamps. He discovered that the carbon framework of a small piece of paper is the best substance for incandescent lighting. Thick paper is preferable, but thin gives good results. Steadiness, reliability, and non-flusibility are not the only elements incident to the new discovery, but there is likewise secured a proper and uniform resistance to the passage of the electric current. The *modus operandi* is thus described:—

A piece of cardboard, known in the trade as "Bristol," is cut, with a suitable punch, into strips in the form of miniature horse-shoes, about 2in. long and one-eighth wide. A number of these strips are placed in a wrought-iron mould, separated from each other by tissue paper. The mould, after being well covered, is placed in an oven, where it is gradually exposed to a temperature of about 800 degrees Fahrenheit, so as to allow the volatile portions of the paper to pass away. The mould is then removed to a furnace, kept there till it attains almost a white heat, and subsequently allowed gradually to cool down. On opening the mould, the charred remains of the cardboard must be taken out with great care, in order to prevent them from falling to pieces. They are placed in a small globe and attached to the wires connecting the generating machine. The next thing is to extract the air, by means of the pump, from the globe; that being accomplished, the globe is sealed and the lamp is ready for use. It should be observed that the new lamp requires no complex regulating apparatus, such as characterised the earlier efforts. In fact, Mr. Edison finds that all previous labour in regard to regulators was practically wasted, and furthermore, that electricity can be regulated with absolute reliability in a manner precisely similar to that in which the pressure of gas is now produced.

The system now adopted by Mr. Edison in connecting the wires admits of a given number of lights being extinguished without affecting those of other burners. In the same way as we would shut a certain number of gas burners and permit others to draw a supply from the meter the electric light can be obtained or shut out. The wires leading to the generating machine may be run through ordinary existing gas-pipes to a central station at a distance of, say, half a mile. The only change really necessary in the present arrangements would apparently consist in unscrewing the gas-jet and replacing it with an electric lamp of Mr. Edison's construction. The probabilities are that for the purpose of lighting a city it will be necessary to establish a given number of stations, these stations to be distributed in such a manner that each of them could supply a district covering an area of about one-half or a third of a mile. At each station there would be one or two engines of great power to drive generating machines, each capable of feeding 50 lamps.

From the description now given it appears that the apparatus primarily used by Mr. Edison was in the shape of a large tuning-fork, constructed in a manner that both ends would vibrate when placed near the poles of the great magnet. Experience has demonstrated the impracticability of that apparatus, and it became necessary to search for other means. One experiment was made after another, which had the tendency to lead gradually to the adoption of the system now employed in the generating machine, and which Mr. Edison terms the haradaic machine. It is briefly described thus:—Two upright iron columns, 3ft. in height and 8in. in diameter, covered with coarse wire and resting upon a base, form the magnetic poles. Fixed on an angle, so as to admit a free revolution between the poles, is a cylindrical armature of wood, wound parallel to its axes with fine iron wire. This cylinder is made to revolve rapidly between the magnetic poles, and by means of a belt, driven by an engine, strong currents of electricity are generated in the wire surrounding the armature, and these currents are carried along the wires to the electric lamp.

In addition to the uses for lighting, the electric motor is capable of performing other work, such, for instance, as running sewing machines. It requires no more electricity than is necessary to give out one electric light of the strength of a common gas jet. There are other uses for the motor, which, however, involve a technical knowledge of the laws of electricity.

The mode of measuring the electricity used by each householder is exceedingly simple. An electrolytic cell and a small coil of wire are placed in a box of about half the size of a common gas meter, and kept in a convenient corner, similar to where the meter is placed at present. The measurement is obtained by collecting, on small plates, the copper particles which deposit in the electrolytic cell, such deposit being caused by the electric current passing through the cell. At given periods say, once a month—these deposits are weighed, and by a simple rule of calculation the amount of electricity consumed is ascertained.

Mr. Edison felt convinced some time ago that all serious obstacles towards success in obtaining incandescent electric lighting had been overcome; but the present discovery has tended to materially change the system in perfecting the electric lamp. Platinum had been brought up as a substance for illuminating power from a state of comparative worthlessness to one well-nigh perfection. Improvements had been obtained in air pumps, obtaining a vacuum of nearly one millionth of an atmosphere. The magneto-electric machine had been perfected so as to give out some 90 per cent., in electricity, of the energy it received from the driving engine. Accidentally, Mr. Edison was induced to test the carbon remains of cotton thread. Placing the slender filament in a globe, and connecting it with the wires leading to the generating machine, the Professor was gratified by the production of a beautiful light. Turning on a stronger and stronger current, the tender thread remained entire, till, finally, the maximum power of the machine was turned on. For a minute or more the tender thread seemed to struggle with the intense heat—heat that would melt a diamond—till at last it succumbed, and all was darkness. The powerful current had broken it, but not before it had emitted a light equal to that of several gas-jets. Examined under a microscope, the curious filament, apparently as delicate, proved in reality more infusible than platinum, so long considered one of the most infusible of metals. Mr. Edison kept up his experiments; from carbonising pieces of thread, he turned to splinters of wood, straw, paper, and many other substances never used before for the purpose. The results have had the tendency to show, as stated above, that the substance best adapted for carbonisation and the giving out of an incandescent light has proved to be paper.

PROFESSOR ROBERTSON SMITH has started for Jiddah, where he intends to spend several weeks for the sake of making acquaintance with the peculiarities of the Arabic dialect spoken in that part of the country. He will then proceed to Aden, and possibly strike from thence into the interior.

THE CROPS OF 1879.

The Mark Lane Express of Monday last gives the following abstract of its annual crop returns for 1879, with a summary of the return for ten years, ending with 1879:—

ABSTRACT OF GRAIN CROP RETURNS FOR 1879.

1879.	Wheat.	Barley.	Oats.	Beans.	Pea.
Over average.	0	2	40	6	0
Average	4	51	191	50	18
Underaverage	425	359	176	232	289
Advices...	429	412	407	288	287

SUMMARY OF GRAIN CROP RETURNS FOR TEN YEARS, ENDING WITH 1879.

WHEAT.

Years.	Advices.	OverAvg.	Average.	Under Avg.
1870	487	118	213	156
1871	478	29	121	328
1872	454	22	78	354
1873	445	17	84	344
1874	432	328	81	23
1875	420	7	53	360
1876	414	33	131	250
1877	409	6	34	369
1878	394	79	193	122
1879	429	0	4	425

BARLEY.

Years.	Advices.	OverAvg.	Average.	Under Avg.
1870	521	59	144	318
1871	462	111	244	107
1872	437	41	185	211
1873	426	86	286	74
1874	413	98	181	134
1875	407	81	227	99
1876	397	34	172	191
1877	395	19	116	260
1878	379	41	168	170
1879	412	2	51	359

OATS.

Years.	Advices.	OverAvg.	Average.	Under Avg.
1870	442	22	106	314
1871	458	123	275	60
1872	480	103	226	101
1873	413	71	233	109
1874	403	37	199	227
1875	398	70	182	146
1876	397	32	134	231
1877	396	40	140	207
1878	378	74	213	91
1879	407	40	191	178

BEANS.

Years.	Advices.	OverAvg.	Average.	Under Avg.
1870	335	5	99	231
1871	353	74	177	102
1872	323	72	166	85
1873	313	47	169	97
1874	307	9	85	213
1875	298	16	100	182
1876	280	8	118	154
1877	276	5	48	223
1878	248	35	131	82
1879	288	6	50	232

PEAS.

Years.	Advices.	OverAvg.	Average.	Under Avg.
1870	364	21	180	163
1871	396	135	186	75
1872	352	48	146	158
1873	336	39	206	91
1874	326	13	115	198
1875	300	10	81	209
1876	290	37	156	97
1877	282	5	76	201
1878	245	9	122	114
1879	287	0	18	269

ABSTRACT OF ROOT, HAY, AND POTATO CROP RETURNS FOR 1879.

1879.	Turnips.	Mangels.	Hay.

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and felt his pulse, and examined him and found that he was only drunk, he said—“He will be all right in the morning.” But the wife insisted that he was very sick, and that severe remedies must be used. “You must shave his head and apply blisters,” she urged, “or I will send for someone who will.” The husband’s head was accordingly shaved closely and blisters applied. The patient lay all night in a drunken sleep, and notwithstanding the blisters were eating into the flesh, it was not until near morning that he began to beat about, disturbed by pain. About daylight he awoke to a most uncomfortable consciousness of blistered agonies. “What does it mean?” he cried, putting his hand to his bandaged head. “Lie still—you mustn’t stir,” said the wife. “You have been very sick.” “I am not sick.” “Oh, yes you are; you have brain fever. We have worked with you all night.” “I should think you had,” groaned the poor victim; “what’s the matter with my feet?” “They are all blistered.” “Well I am better now; take off the blisters, do,” he pleaded piteously. He was in a most uncomfortable state—his head covered with sores, and his feet and hands were still worse. “Dear,” he said, groaning, “if I should ever get sick in this way again, don’t be alarmed and send for the doctor, and above all, don’t blister me again.” “Oh, indeed, I will; all that saved you were the blisters, and if you ever should have another such asp I should be more frightened than ever, for the tendency I am sure is to apoplexy, and from the next attack you will be likely to die, unless the severest measures are taken.” He made no further defence; suffice it to say—he never had another attack.

BIRTHS.

BORRADAILE.—Dec. 29, at Borsal, the wife of the Rev. E. Borradaile, of a daughter.
DUFF.—Dec. 30, at Glympton-court, Mrs. Alexander Duff, prematurely, of a son, stillborn.
HARRIS.—A son, born at Brixton, Harry Gramp, South Pacific, the wife of the Rev. George A. Harris, of the London Missionary Society, of a son. Baptised and called Albert Rhodes Harris.
HAWOOD.—Dec. 24, at Battisford Hall, Suffolk, the wife of the Rev. F. T. Hawood, of a son.
LOGG.—Jan. 2, at Grosvenor-gardens, S.W., the wife of the Rev. Hon. Augustus Logg, Vicar of Lewisham, of a son.
PHILLIMORE.—Dec. 29, at St. Eaton-place, the wife of Walter Phillimore, of a son.
EICHENBERG.—Jan. 1, at the Crescent, Cambrian View, Chester, the wife of the Rev. J. Richardson, of a son.
SALT.—Dec. 30, at Wapping Cross, Stafford, the wife of T. Salt, Esq., M.P., of a son.
SAVAGE.—Dec. 31, the wife of the Rev. Ernest Bickersteth Savage, Vicar of Kirk Michael, Isle of Man, of a daughter.

MARRIAGES.

AUSTIN.—SHAPCOTT.—Jan. 1, 1880, at Elacombe Church, Torquay, by the Rev. H. Buckenham, Mr. William T. Austin, Seaman’s Missionary, Yokohama, Japan, to Miss Shapcott, eldest daughter of Mr. Henry Shapcott, of Torquay.
BEVELY.—PARIS.—Jan. 1, at Holt, Worcestershire, by the Bishop of Worcester, Rowland Comyns Berkeley, Esq., eldest son of the Rev. W. C. Berkeley, of Cotheridge Court, to Mildred Caroline Paris, the adopted child of the Rev. C. J. Sale, and Mrs. Sale, of Holt Rectory.
CLIFF.—TILLYARD.—Jan. 1, at St. Peter’s, Newgate Chapel, London, Rev. Melvyn Uffer of Sawston, the Rev. R. Athol Cliff, of Harleston, Norfolk, to Lucy Alice, daughter of the late Isaac Tillyard, of Norwich.
GILL.—KING.—Jan. 1, at the Parish Church, Edmonton, by the Rev. F. Hay, M.A., and Arthur Pritchard, their son, and the Rev. W. G. King, of Bunting, Lancashire, to Cicely, eldest daughter of Gasper Robert King, of Edmonton. No cards.
GOFFRAY.—NORTON.—Jan. 1, at Marylebone Parish Church, by the Rev. H. Nevile Sherbrooke, L. W. Godfrey, of Broadwindsor-road, Dulston, to Little Norton, of Crawford-street, W.C.
HAMMOND.—CAMPBELL.—Jan. 6, at Brixton Independent Church, by the Rev. C. Chambers, C. W. Hammond, Harrow, to Annie, second daughter of the late G. C. Campbell, Esq., of Pentonville-road, Clapham-road, London.
DAVIS.—THOMAS.—Jan. 1, at the Mill Hill Chapel, by M. le Pasteur Henri Emile Badre, Pasteur of the French Reformed Church, to Lucy Ellen, fifth daughter of the late Rev. John Sheldon, M.A.
RIDGES.—BRIDGES.—Jan. 1, at Hastings Chapel, Calcutta, by the Rev. W. Williams, Rev. James Ridges, and Rev. F. Edward Bridges, of Wolverhampton, to Lucy Maria, eldest daughter of Richard Kéridesz Bilton.
SARVENT.—ARMITAGE.—Dec. 30, at Brunswick-street Chapel, Huddersfield, by Rev. George Sarvent, father of the bridegroom, assisted by Rev. G. Green, the Rev. James Armitage, and Mr. Vincent Miller, vicar of Huddersfield.
SMITHES.—THEOBALD.—Jan. 1, at Lee, Alfred Waldron, son of W. H. Smithes, Esq., of Lee, to Emma Roberts, eldest daughter of H. M. Theobald, Esq., of Lee-terrace. No cards.
WEISS.—SUPPER.—Dec. 9, at the Baptist Chapel, Circular-road, Calcutta, by the Rev. G. H. House, M.A., Mr. Edward Weiss, Wenger, to Elizabeth Anna, eldest daughter of the late Rev. O. F. Supper, of Dacca.

DEATHS.

CRUCKSHANK.—Jan. 1, at Crewkerne, John Llewellyn, only son of the Rev. J. Cruckshank, Baptist Minister, aged 11.
CUTTERSON.—Dec. 31, at Caversham, Exeter, Emma, the beloved wife of William Cuttersson, J.P.
FILMER.—Jan. 1, at Victoria-park, London, Mrs. F. Filmer, daughter of the late Mr. George Gooding, of Lambeth, Kent, and granddaughter of the late Rev. Mr. Gooding, many years minister of the Congregational Chapel in that town. Interred in the family vault adjoining the chapel.
FERGUS.—Dec. 29, at 7, West-street, Finsbury-circus, Jonas, Charles Hermann Fround, M.D., aged 71, Originator of the German Hospital, Dulston, London.
GIBSON.—Dec. 31, at his residence, Crouch-end, Hornsey, Rev. Dr. Gibson, Esq., the much-revered son of his son.
HEWITT.—Jan. 5, at Redhill, John Pratt Hewitt, in his 54th year.
HOLEY.—Dec. 1, at 2, Rue Mailly, Caen, Normandy, Rev. John Holley, formerly of Northampton, after a few days’ illness, in his 60th year.
LOGG.—Dec. 31, at her residence, Birkenhead, Mary, widow of the Rev. W. Logg, of Fakenham, Norfolk, aged 77.
LOVE.—Dec. 21, at Highgate, in his 70th year, Mr. William Love, formerly of Cromer, Norfolk, late of Notting-hill and Dulston.
MOORE.—Dec. 1, at Sion-place, Bath, the Rev. J. F. Moor, M.A., aged 81.
PAYNE.—Jan. 4, at 5, Gloucester-place, Brighton, the residence of a friend, May Ferri, the beloved wife of the Rev. Henry S. Payne, Congregational Minister (late of Newhaven), aged 79 years.
POND.—Dec. 30, at the University College Hospital, Tower-street, from blood-poisoning, contracted in the Hospital work, Leicester Cathcarton, sixth son of the late John and Charlotte Pond, and Physician’s Assistant at the Hospital, in his 84th year.
POULTER.—Dec. 31, at Corbridge, Whitley Range, Manchester, Sarah, the beloved wife of the Rev. T. G. Poulter, late of Buxton, aged 68.
ST. JOHN.—Dec. 31, at Bay View, Torquay, Mrs. B. St. John, widow of the late Rev. Beauchamp St. John, of Ideford, aged 91.

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Current rate of interest on shares 6 per cent.

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SIXTH ISSUE OF SHARES.

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Capital Allotted.	Amount.
1st Issue at par	4,000 shares. £100,000
2nd Issue at £1 prem.	4,000 shares. 100,000
3rd Issue at £2 prem.	4,000 shares. 100,000
4th Issue at £3 prem.	4,000 shares. 100,000
5th Issue at £4 prem.	4,000 shares. 100,000
6th Issue at £5 prem.	1,480 shares. 37,000

21,480 £337,000

The Sixth Issue of 4,000 shares, £25, at £5 per share premium, 1,480 have been already allotted, and the remainder are in course of allotment.

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PROFIT OF THIRD YEAR, NEARLY EIGHT PER CENT.

Current rate of interest on shares 6 per cent.

For third annual report, balance-sheet, share application forms, and pamphlet entitled “Seventeen Facts,” apply to W. H. BASDEN, Secretary.

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